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The New-Church Review

THE NEW-CHURCH REVIEW is the lineal descendant of the *New-Jerusalem Magazine*, which was established as a monthly periodical in 1827. In 1893 it was believed that a quarterly review of the progress of the church and the world, allowing for longer articles and a more comprehensive treatment of subjects, would be of greater service. The form was therefore changed and a characteristic title adopted. The field to be covered has been the same for this long period now approaching a century, but greatly changed and ever changing more swiftly. The light in which it is viewed is from the writings of Emanuel Swedenborg, unfolding as they do the spiritual meaning of the Holy Scriptures and fulfilling the prophecy of the Lord's second coming to save mankind.

The Board of Editors, as now organized, consists of the Rev. H. Clinton Hay as managing editor, and of the Rev. Lewis F. Hite and Mr. B. A. Whittemore; with the Rev. James Reed in an advisory capacity.

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THE

NEW-CHURCH REVIEW

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CHRISTIAN PREPAREDNESS.

BY THE REV. WILLIAM L. WORCESTER.

IT is not the purpose of this paper to discuss the external means by which peace may be secured and maintained among the nations of the earth; the kinds of preparation which nations, and in particular our own nation, should make to insure peace. These are questions which require for their solution the wisdom of economists and lawyers and statesmen. But the Church has a duty in this matter of preparedness; it has a word to utter, which is fundamental. It should speak promptly and boldly. It relates not to the means to be employed to secure and to maintain peace, but to the power which must stand behind the means to make them effective. It is significant, that in the discussion of means for maintaining peace, which we hear on every hand, when once the theory that might makes right is abandoned as wrong, and as having proved itself a failure, the most serious and most uncertain question is, On what power is the plan—whether it be of a league of nations or of an international court—to rely to ensure its operation and secure its effectiveness? It is this question that concerns us in this paper. And in our view there can be but one answer to the question: The power of Christian love. It was the Lord Jesus Christ who said, "In me ye shall have peace. . . . I have overcome the world."

Whatever means are advocated for securing or main-

taining peace, if they depend alone on human strength and wisdom, on the inherent goodness of human nature, the case is hopeless and they are bound to fail. There is no power in a man to make himself good; and there is no power in mankind to make the world good. It was the Lord who in the beginning made the world and all things in it good, and it was man who introduced disorder. And when disorder was once introduced there was no power in man to restore the order which he had destroyed. The Lord Himself must come, and He did come, to overcome the world, and that men might have peace in Him. He came because the world needed Him. His power and His alone was equal to the task of setting right the world; for He came to accomplish no less a task.

From the days when men first turned to evil, the necessity for the Lord's coming was foreseen, and it was promised that the seed of the woman should bruise the serpent's head. "He saw that there was no man . . . therefore his own arm brought salvation unto him, and his righteousness it sustained him." "The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." We are quoting these passages of Scripture to prove two things: that no power but the Lord's was able to set right the world, and that He did a work of deliverance for the world, for all mankind. His coming was announced as "good tidings of great joy, which shall be to all people"; "on earth peace, good will toward men." John the Baptist declared Him to be "the Lamb of God, which taketh away the sin of the world." Of His own mission the Lord Himself said to Nicodemus, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." The people of Samaria recognized Him as "the Christ, the Savior of the world." The Lord said again, "All power is given unto me in heaven and in earth. Go ye therefore and teach all

nations." "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

If we take seriously the testimony of the Old and New Testaments about the Lord, if we take seriously the Lord's own testimony in regard to Himself, we know two things, yes, three things: that He came because there was no power in man to set the world right; that He came to bring the power of victory over evil and of orderly and blessed life to all the world; and that He accomplished the task; He finished the work that was given Him to do. Peter and John found power in the name of Jesus Christ of Nazareth, and declared, "Neither is there salvation in any other: for there is no other name under heaven given among men, whereby we must be saved."

The doctrine of the New Church makes clear to us how the Lord accomplished this saving work. He took to Himself a nature like our own, having all our weakness and perversity, open to all attacks of evil. He met and overcame them all; in silence, in patience, in love, He withstood them all; they found Him a rock which they could not shake. Devils felt His power, they knew Him, they cried out at His approach, at His word they fled. Men who had been their helpless victims, sat at the feet of Jesus, clothed and in their right mind. And one thing more. He glorified His Humanity; He made it Divine, and His saving presence permanent among men; till He could say, "All power is given unto me in heaven and in earth. . . . Lo, I am with you alway, even unto the end of the world."

The Lord Jesus Christ, risen and glorified, stands with us now, the only power between any man and the destruction which he would bring upon himself—between the world and its self-destruction. The power that gained the victory was the Lord's great love; and this love was His legacy to men: "As I have loved you, that ye also love one another." Whatever plans are made, whatever means are resorted to to secure our country's peace and the world's peace, they all must fail if the Lord is left out; they cannot

really and permanently succeed unless they consciously and avowedly find their strength in Him who is the Savior of the world; unless they rest on Christian love and are framed in accordance with its laws. And this for the simple reason that there is no other power equal to the task; that there is in man no power to make himself good, and no power in men to make the world good. All power is in Him who said, "In me ye shall have peace. . . . I have overcome the world."

The Church surely has a mission, the New Church has a mission, to see clearly and to proclaim to those who despair, and to those who seek for good by other means, that there is one power, and one only, able to succeed, able to give security to nations, to remove strife from the earth, and to bring peace. That power is not in arms; it is not in science, nor in philosophy, nor in ethics, but in Christian love, in the sensible presence of the Lord in human life, as men keep His Christian law. The Church must proclaim the power of Christian love as the only sufficient power; the only power that can save the world from self-destruction; the only power that can give security to the nation and peace to the world. The Church must explain this great saving power, telling again and again of the Lord's coming to save the world; reading the Gospel record till its power is felt; explaining how the Lord in temptations gained His victories over every form of evil, becoming as prophets declared, and as He Himself declared, the Savior of the world; explaining too how He made His Humanity Divine, and is with us forever with all power to save. The Church must lead men and women in their temptations to prove the Savior's power, whether it be the temptation of unruly appetites, the temptation to be cruel or unjust, to be selfish, revengeful, unforgiving, to be anxious and distrustful,—whatever the temptation, it is for the Church to lead those who are tempted, those who waver, those who have fallen and despair, to their Savior, to feel His power to set them on their feet and to send them forward with new courage to be truer, better men. It is for the Church

to show to men their Savior, and to lead them to form the habit of dependence upon Him day by day.

And the duty of the Church is not done when it teaches and leads men to know the Lord as their personal Savior. It must take up with men and women the problems of Christian marriage, Christian parenthood, Christian homes, teaching them to find in these relations of the family a larger opportunity for resisting temptations of selfishness, and for the exercise of Christian love in mutual considerateness and service. The Church must go with men and women to their occupations of the week, it must be with them in their business. It must consider with them the conditions of the farm, the factory, and the store; the relations of producer and consumer, of employers and employed. It must teach that the power to bring peace and real success in business life is the same power of Christian love. The Lord Jesus Christ is the Savior of the industrial world as truly as of the little world of personal life, and of the world of family life. The problem is not hopeless; there is a power at hand that is equal to the task. The power is the power of Christian love, and the channels through which the Divine love can operate to gain its end are the Divine laws given at Sinai and unfolded in the Sermon on the Mount, and briefly stated in the Golden Rule. There is work for the strongest and the wisest to do, to conform industrial life to these Christian laws; but the lines on which we have to work are plain, and the power of Christian love is equal to the task.

If the Church sees its duty so far, to teach men and to lead them to know the power of the Lord and of Christian love in personal life, in domestic life, and in industrial life, can it fail to see its duty when the problems are of national and international life? It must still proclaim the Lord Jesus Christ as the Savior of the world, Christian love as the power and Christian law as the means to give security to nations and world-peace. The work is not done with the mere announcement. As in conforming personal life and domestic life and industrial life to Christian law and

opening them to the power of Christian love, there is need for the best human wisdom and effort, so not less is there need in these problems of the world's life. But the knowledge that Christian love is the power, and that the Christian laws are the means into which the power can flow, and in which it can work to bring success, gives boundless courage for the work; it gives soul and life to every effort; it sets us thinking and working in right directions and with certainty of success. One power alone is equal to the task, the power which is in the world but not of the world, the power of Christian love.

What bearing has this principle upon the immediate question of preparedness, and of preparedness in the special sense of armament? There no doubt is need for some force in maintaining outward order in a world made up of good and evil people; law must come to evil men with the immovableness of Sinai. But if force is used, it must be used as any other means must be used, by Christian love, to protect innocence and truth and virtue, and in no spirit of revenge, or hate, or of selfish greed. So completely must self-love be absent, that if need be we can submit to wrong without resistance, even as our Lord submitted to His captors, bade Peter sheathe his sword, and refused the help of angels. Whatever is said in this unselfish spirit is a keeping silence. Whatever is done in this spirit is a keeping of the Christian law to turn the other cheek, to give the cloak, to go the second mile with him who compels us to go one. If a league of nations is planned, it must rest on Christian love. It must not be for mere selfish advantage, but must recognize that mankind is one family before God, that nations need each other, and that each nation has a duty to all the rest. It is for each nation not to seek its selfish advantage at the expense of others, but to consider its use to the rest, and while it receives from them, to make its contribution to the common good.

It is well to consider "preparedness"—we are bound to consider it; but let it be Christian preparedness that we seek, and not preparedness regardless of the motive that is

to use it. For the power to set the world right is not in force, not in philosophy or ethics, but in Him who said, "In me ye shall have peace . . . I have overcome the world." Christian love is the power, and Christian law is the means, not only of securing our personal salvation, but of securing the nation's safety and the world's peace.

WILLIAM L. WORCESTER.

HOW CAN THE PRINCIPLE OF NON-RESISTANCE BE RECONCILED WITH THE LAW OF SELF-DEFENCE?

By the Rev. John Goddard.

IN the Sermon on the Mount we read: "I say unto you that ye resist not evil; for whosoever smiteth thee on the one cheek, turn to him the other also." But the New-Church teaching is that wars for self-defence are right.

The immediate occasion for the question is the European war now raging, suggesting the unpreparedness of our own country even for a defensive war in case of need, which thus becomes a practical problem in the solution of which every citizen must take a part.

If the question should read, "How can the *law* of non-resistance be reconciled with the *law* of self-defence?" the reply would be very brief: the two cannot be reconciled, unless in the manner as interpreted by the Quaker in the oft-told story, who, after literally turning the cheek to the smiter to receive the second blow, declared that having fulfilled the Divine law, the aggressor must now suffer the consequences, and at once proceeded to follow the common law of self-defence.

And so we are constrained to speak of the *principle* of non-resistance in contrast to the *law* of self-defence. For by the term "law" is meant a rule of action or outward conduct, whereas by *principle* is meant a rule for the spirit, or for the deeper motive life.

Count Tolstoi maintained that the Sermon on the Mount prescribed laws of action, instead of laws or principles of government for the inner or motive life. But that they are primarily an appeal to the inner life appears in the very beginning of that sermon. Blessed are the poor *in spirit,* the

mourners, the meek, the hungry and thirsty for righteousness, the merciful, the pure in heart, the peacemakers—all these terms describing inward states of heart and mind, not external deeds.

Perhaps the fact of the interior character of this appeal is somewhat obscured by its largely negative form. For example: "Resist *not* evil"; "Do *not* your alms before men"; "Lay *not* up for yourselves treasures upon earth." Actions are more or less involved; cease doing wrong actions. But the foundation principles of Christianity as told at the beginning of the first gospel become positive or fully developed as laws of the heart at the end of the last gospel, where the Master washes the feet of the disciples instead of instituting a sacramental form—that is, renounces forever the deep selfishness of the heart by showing Himself as the servant of all, utters the new commandment, and declares that by love to one another would His true followers be known. This would be their livery—this, the inner life brought to the surface, their badge of real discipleship. Then only can the inner life perfectly control the outer, and the will of God be done on earth as in heaven.

If a nation were made up of regenerate people, there would be some reason in the effort to fulfil practically the principle of non-resistance. It is not reasonable unless love for other nations first exists within the hearts of the majority of the people of a nation and is powerful enough to control the external life. As it is, the effort would be useless.

A preliminary question is the wrongness of aggressive war, as declared in the New-Church writings. Are the nations ready even to acknowledge this wrongness? If the world as a whole, or even a majority of nations, were ready for this, of course all wars would soon cease. But the world is not ready, and so the question of the right or duty of self-defence becomes a practical one.

Common law declares that it is right to shoot or otherwise take the life of an armed burglar if necessary to the defence of one's life or property. Doubtless few of us pro-

vide revolvers or other weapons for such an emergency, but probably equally few fail to lock their doors at night on the religious ground that Divine Providence will take care of us. We should doubtless agree that it is well to use good common sense in all such cases, but not go so far as to substitute human prudence for Divine Providence.

But how reconcile this law of common sense with the principle of non-resistance?

The principle of non-resistance applies, as we have seen, primarily to the motive life. It implies the confession of a Divine standard of righteousness; it involves a recognition of all men as brethren, all nations as neighbor nations. It should lead the citizens of one nation to regard the interests of other nations as much as the interests of their own. Including within its scope a recognition of other nations as parts of the Heavenly Father's great family, it should lead the people of one nation to renounce the love of possessing the property of other nations, or making them tributaries or ruling over them. It should at least be just to all. It would recognize that every race or nation has its own function or use to perform for the common welfare, and not only be *willing* that it should do its work and reap its legitimate rewards, but even *encourage* it to do so. It should be willing that each race or nation should govern itself, and not attempt to force its own methods of government upon others, even when its methods are superior.

Here is the ideal—the national neighbor-loving spirit, which is at the heart of the principle of national non-resistance.

But the world is not ready for this. Some, because, as probably claimed by Germany and Japan, they have outgrown their own borders, and must have more room. Others, because, having at present more territory than they need, they wish to preserve their supremacy in the future.

Again, there are other nations not ready, partly because they are not ambitious, but largely because they seem wholly unprepared to follow any lofty principles. China, with her four hundred millions, is non-resistant, but, partly from a

lack of patriotism and partly from a dislike of war, is liable, on account of these negative traits, to become a prey to smaller and stronger peoples. India and other Asiatic nations, have already, for similar reasons, lost their independence.

Some nations then are not ready because of their indifference to or incapacity for Christian principles, others because of their perversion of them.

But in the case of tributary peoples, as for example those of India, notwithstanding the wrongs that have been committed, can we not recognize that on the whole, the results have been good? Can we not even go farther, and at least acknowledge the possibility that a high and even a Christian motive, that is, a love of service to those peoples, has had much to do with the course of the English with their Asiatic subjects? With trade and commerce has gone the Bible, translated into all languages. We have the "Oriental Christ" of Mozoomdar, telling us about how the Gospel story, wholly apart from all missionary interpretations of it, had brought Jesus near to him as a glorious living presence.

The thought is this: Through the Divine Providence, seconded by the ruling powers of government, the *motive* of love to those far off peoples may have been preserved, even when the sword has accompanied the Bible. But whether we think of the true motive as dictating the course of the English, or as existing only in the government of the Divine Providence in the councils of heaven, it still remains true that the ruling motive gives character or quality to the deed. It is at least possible that as a parent may punish a child in love for the child, so may a nation punish a nation, having a ruling regard to its eventual good.

The inside meaning of the command to resist no evil is to be free from self-love. But if so applied by a nation as to be ruled by the spirit of selfish and evil aggression, the precept is perverted. As long as nations are wholly independent units as they are now, that nation or unit which has adopted the principle of war only in defence against aggression is not violating the precept, "resist not evil."

We reach then the conclusion that the law of self-defence is reconcilable with the principle of non-resistance when we remember that the one applies to actions, the other to motives; when we remember that the deepest motive life is the real life; and when we remember that in certain not unusual conditions, the kindest or most loving treatment of an individual or a national evil-doer must necessarily assume the form of outward or apparent severity, not unlike that of the loving Divine Providence, which permits outward evil or disorder for the sake of a final good result.

It is indeed true that this is a teaching that can be readily abused or perverted for evil ends, and that when there is danger of it, as there doubtless is at the present time, in view of the question of preparedness or unpreparedness for war now squarely before the citizens of this country, it is well to leave the abstract question and strive for a practical reply.

The practical solution has been before the minds of all statesmen ever since the head of the most despotic nation in Christendom proposed the first Hague Conference. From the original idea of arbitration or compromise has developed the thought of an international Court, based upon established laws of righteousness, to the final decision of which all nations should bow. By this plan there would be established an international law of justice, a brotherhood of nations, with equal rights. It means the largest, grandest, most practical application of the law of neighborly love that the world has ever known. It has already the endorsement of some of the greatest minds in all civilized lands. But it needs, more than all, the help that only the universal church can give. It needs not only a legal, but a spiritual basis. Above all, it needs a recognition of the Divine standard of the universal law of the Decalogue, such as Swedenborg alone has presented.

Is it not then our duty as a representative of the Lord's New Church not only to appeal to our own government and to other governments to labor for the establishment of an international tribunal which shall have power to decide all questions of dispute among nations, but to set forth the

basis of an international law to be founded upon the Decalogue? If nothing more, it might be of service to place before the heads of governments, with perhaps a few introductory words, that striking chapter from the Doctrine of Life in which the Decalogue, in contrast with Professor Delitzsch's theory, is presented as setting forth universal Divine laws. If the leaders of the nations can be persuaded, and even if it can be plainly and rationally explained to them, that from Mount Horeb were uttered universal laws for nations as well as for individuals, will they be as likely to maintain, as many, some openly, and many more secretly, maintain today, that there is no law superior to the national will, no righteousness superior to the national interest, no wisdom higher than that of the most cultured nation? There is nothing radical or revolutionary or experimental here; simply a series of principles older than Christianity, older than Judaism, coeval with Creation itself, restored and restated as the foundation of the Kingdom of God on earth, the basis of international brotherhood and everlasting good will towards all men.

JOHN GODDARD.

THE BOOK OF REVELATION

(The Word as a Whole: Third Series):

VI. THE FINAL OVERTHROW OF THE DRAGON.

By the Rev. Lewis F. Hite.

WAR, every war, all war, is in the last analysis the outbreak of evil; evil passions such as greed, love of power and dominion, revenge, resentment, hatred, etc. This is another way of saying that war has a spiritual origin and a spiritual meaning.

In the abstract, wars may be aggressive or defensive; but in the concrete, every actual war is either in fact or in spirit partly aggressive and partly defensive on both sides. In so far as victory is the end in view, war is inevitably aggressive; since complete victory for one side implies crushing defeat for the other. Purely defensive war would be strictly limited to repelling invasion; and as there is no occasion for defense where there is no invasion, it is perfectly clear and perfectly certain that any and every war must begin with invasion and therefore is by nature and necessity in its origin aggressive. It is a transparent pretence to declare and maintain that a war begun with aggressive preparation and by actual invasion is a defensive war. Until it is established in principle and in fact by the concurrent judgment and action of all civilized peoples that such a contention is a wicked and an absurd pretence, there will always be pretexts and subterfuges under which wars will continue to be waged with a show of justification. War, like any other evil, must be condemned, abhorred, and shunned, as sin against God, as of the devil and from the devil, as inexcusable and intolerable.

At the present time, the whole world is moved as perhaps

never before in all history at the spectacle of the great nations of Europe engaged in a war of unexampled magnitude and destructiveness. There is a sense of awe throughout the world at this monstrous conflict; and the effort to determine its significance is spontaneous and universal.

It seems a rare opportunity, then, for the New Church to make use of its spiritual knowledge and intelligence to interpret this tremendous crisis in the light of the Divine Truth revealed in the Word of the Lord.

It is at first sight almost appalling that war has such a large place in the story of the Bible. The history of Israel is for the most part the story of continual warfare. In the opening chapters of the Bible, there is an age-long declaration of war in the words, "I will put enmity between thee and the woman; and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii, 15). In the Gospels, we read that there shall be wars and rumors of wars; and then shall be the Coming of the Son of Man (Mark xiii, 7). In the Book of Revelation, we have the vision of the war in Heaven (Rev. xii, 7). Nevertheless it is prophesied, "Neither shall they learn war any more" (Isaiah ii, 4). This is at the end when the Second Coming of the Lord shall be accomplished, and the New Jerusalem established.

We are taught that the wars described in the Bible represent spiritual wars, and in particular that the wars described in the Book of Revelation represent the spiritual conflicts to be waged at the time of the Last Judgment and the establishment of the New Jerusalem, at the Second Coming of the Lord. We therefore turn to the Book of Revelation for the spiritual significance of the present war, as one of the wars, perhaps the final war, which the Lord predicted would signalize His Coming.

The Book of Revelation is a "representative" drama enacted in the spiritual world before the eyes of John in spiritual vision. The scenes enacted were prophetic of "things that must shortly come to pass." The actual events "represented" were to take in the future when the Lord

would come to judge the earth, re-establish His Church, and bring peace to His people. Like the tragedy of human life in general, the several acts of the drama represent stages of conflict followed by victory. However incongruous to ordinary thought, it was "war in heaven," or rather it was war against heaven, that was both represented and predicted in John's vision. In accordance with the original declaration of war which has been the real ground of all the wars that have taken place upon the earth, the "Seed of the Serpent" is seen to be acting his part of bruising the heel of the "Seed of the Woman."

A glance at the progress of the drama brings to view as its leading features, first of all, the "Vision of the Son of Man," who is thenceforward the Lord of the whole action; then the angels, playing their part as His messengers, worshipers, and co-workers; arrayed against these, the warring hosts of Babylon and the dragon; finally, the marriage of the Lamb and the descent of the New Jerusalem.

Dropping figures of speech, and coming to the actual events, what does it all mean? Expressed in direct but still abstract terms, the whole drama from beginning to end represents the final and complete enactment of the Christian doctrine that the Lord Jesus Christ glorified, the one God of heaven and earth, the Supreme Being of the universe, is in essence and substance Divine Love and its Wisdom. Love and its wisdom therefore are the very essence of Christianity. Against this love and wisdom the hosts of Babylon and the dragon fight. These hosts are the seed of the serpent. Babylon is the system of falsified religious doctrine which grows out of the life of the serpent, and which develops as the organized love of dominion extends to the very throne of God; while the dragon is the thought and the belief that the natural self as known and felt is the only ground of reality and truth. The love of dominion grounded in the perverted life of the sense of God's presence, and the thought of self-sufficiency grounded in perverted sense-consciousness, are the exact opposites of the

Divine Love and Wisdom, and are eternally at war with them.

The Book of Revelation as a whole is the revelation of Jesus Christ. The vision of the Son of Man, the messages to the seven churches, the vision of a throne whereon the Son of Man sat holding in his right hand the book sealed with seven seals, the opening of the seven seals by the Lamb in the midst of the throne, the sounding of the seven trumpets, the woman clothed with the sun, and the man child that was caught up unto God and to his throne, the seven angels having the seven last plagues who poured out the seven vials of the wrath of God upon the earth, and the descent of the Holy City, New Jerusalem, prepared as a bride adorned for her husband,—all these are parts and stages of the revelation of Jesus Christ, who appeared as the Son of Man in the midst of the seven golden candlesticks with the seven stars in His right hand. Swedenborg says that in this vision the Lord presents Himself as the Divine Love, Wisdom, and Power of His Humanity. Against this Love the natural self of man wages deadly warfare until the inmost quality of the self is revealed, and its struggle for supremacy is ended in the recognition and willing acceptance of its function in regenerated manhood. The Book of Revelation depicts in vision and symbol the final stages of this warfare.

A rapid survey of the drama with the attention directed especially to the occasions of war which it sets forth, will lead to the climax of the struggle between the Divine Love and the natural rebellious self-assertive life of man. The burden of the messages to the seven churches is the refrain, "He that overcometh." When the Lamb took from Him that sat upon the throne the book sealed with seven seals and opened the first seal, a white horse appeared, and He that sat thereon "went forth conquering and to conquer" (Rev. vi, 2). At the opening of subsequent seals, other horses appear with riders armed with swords to kill and destroy. When the seventh seal is opened, the seven angels appear and begin to sound in succession the seven trumpets.

At the sound of each trumpet death and destruction follow.

It is not difficult to interpret these symbols. The throne is the seat of judgment, and stands for the truth in accordance with which the judgment is rendered. He that sat upon the throne is the Judge who declares the principle which rules in every judgment. The Lamb is the natural symbol of innocence, and innocence is the inmost quality of Divine Love. The vision of the throne therefore represents judgment rendered in accordance with the truth revealed in the nature of Divine Love. The book sealed with seven seals is the book of life, human and divine, the Word of God. The Lamb alone can open the seals of the book, because the deepest and fullest meaning of life can be seen only in the light of innocent, unselfish love.

The spiritual situation presented to view by these symbols involves the revelation and operation of the truth from and about Divine Love. The messages to the seven churches declare and proclaim this truth to all the spiritual types existent among men, and thereby prepare the way for judgment. Denial and resistance lead to the struggle between the evils of self-love and the good influences of the Lord's supreme love of saving and blessing others. The opening of the seals by the Lamb in the midst of the throne is the revelation of the love of which innocence is the essential quality, and of the spiritual conditions and states which are to be judged in the light of this love. As a result of this revelation those who accept the law of love, and acknowledge the Lord Jesus Christ as its source, are separated from those who deny and resist. This separation proceeds on the basis of the acceptance or rejection of two fundamental principles of Christianity: first, that the Lord Jesus Christ in his glorified Humanity is Divine Love, Wisdom and Power, the only God of heaven and earth; second, that the Word is Divine truth given to men for their spiritual enlightenment and guidance. Through the New Church, these doctrines have been published to the world for a little more than a century and a half. There has been a partial acceptance of them by some, but a positive, deliberate,

though not enlightened, rejection of them by many. Hitherto the great mass of mankind, Christian or non-Christian, have not been affected by them directly and distinctly. Nevertheless there has been a gradual, and more and more definite, separation of those who lived in accordance with what knowledge they had of the Word and its teachings, from those who ignored, contemned, misused, and perverted these teachings. Accompanying the separation, there has been external, personal, and collective strife on the one hand, and interior spiritual strife within the individual on the other. Here among men it is not easy to distinguish the parties to the strife, because the groups are confused and the persons composing them shift variously. This however does not affect the moral and spiritual reality of the separation or strife.

The revelation symbolized by the opening of the seven seals brings to light first the ordinary, more superficial states of common Christianity. As it proceeds, deeper and deeper states are reached, and the truth applied becomes more definite as well as more searching. At length the two fundamental spiritual types, the intellectual and the affectional, are reached and their inmost qualities, whether good or evil, are brought to light. Of the two evil types, the former is symbolized by the dragon, the latter by Babylon.

The developments up to this stage have been represented by the opening of the first six seals. But now the seventh seal is opened, and the whole heaven is shocked with silent amazement at the spiritual conditions disclosed. It is the religious state of the Protestant mind with its perversions of the doctrine and life of faith, laid open to the view of heaven, or seen in the light of unselfish love, which presented such a horrible spectacle. So far, the separation has been confined to the more obvious types of good and evil, and the resistance has been comparatively slight. But now, with the opening of the seventh seal followed by the sounding of the seven trumpets, the revelation goes deeper, and the resistance becomes greater, the two fundamental principles of good and evil, the acknowledgment, the denial of

God, are brought into direct conflict, and the final issue between true and false Christianity is drawn. The sounding of the trumpet is the natural symbol and the actual means of calling to arms, a summons to take sides. Accordingly the sounding of the seven trumpets represents successive proclamations of Christian truth, each more penetrating and more searching than the preceding.

When the sixth trumpet sounded, a mighty angel came down from heaven having in his hand a little book. This little book was the doctrine that the Lord Jesus Christ is the God of heaven and earth, and His Human is Divine. The book was said, when eaten, to be sweet in the mouth, but in the belly bitter; thus to represent that this doctrine would be acceptable at first when understood superficially, but difficult of acceptance when understood more deeply. The angel represented the Lord Himself; and his two witnesses are the two fundamental Christian doctrines,—that the Lord in His Divine Humanity is God, and that living according to the Ten Commandments from Him is the way of salvation. When these witnesses testified, the beast from the bottomless pit made war upon them and killed them, representing that these doctrines would be denied and rejected as soon as their opposition to the natural self came to be realized.

The stages so far indicated may be roughly exemplified by reference to certain familiar features of history. The early attacks upon the New Church were directed not against its fundamental principles but against comparatively unessential particulars and misunderstandings; nevertheless these principles were involved; and the qualities of the religious thought and life of the opponents were in a measure brought to the test. With the constant insistence of the New Church upon the Lord's supreme Divinity, there has gradually and quite generally come about a favorable response and a qualified acceptance; but in circles where its meaning, its implications, and its consequences to religious thought and conduct have been better understood, denial and resistance have been prompt and violent. The two

witnesses have been slain, and their dead bodies have been exposed in the streets of public opinion by theological and religious teachers. This denial, resistance, and rejection has naturally and inevitably passed beyond the confines of theological and religious opinion into the moral, social, civil, political, and business life of the community. The issues were involved in the American and French revolutions, and in the later movements of socialism, woman suffrage, and feminism. In these movements ideas of human self-sufficiency, freedom, and democracy, are variously combined with the ideals of Christianity, and at the same time are variously opposed to the spirit and requirements of Christianity. The strong tendency to reject the authority of the Bible and to yield only nominal allegiance to Christ is common to all; while in the Napoleonic wars and in the wars by which Prussia acquired supremacy in Germany, personal ambition and national greatness expressed in political dominion and absolutism, virtually renounced Christianity, and enthroned the old law of military force handed down from the days of savagery. Even in these conspicuous and characteristic instances, no clear and complete separation could be made between the religious, the Christian, the followers of the Lord, on the one hand, and the irreligious, the anti-Christian, the enemies of the Lord, on the other. In all such human affairs the issues are more or less confused. Still it may no doubt be said with truth that the aggressor in each case represented more fully the forces of evil. The denial of the Lord is not openly proclaimed by one side, and his Divine leadership loyally affirmed by the other. But surely the Lord's leadership is actually repudiated by the whole purpose and conduct of aggressive war.

When the seventh trumpet sounded, great voices in heaven broke forth with the announcement, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and he shall reign for ever and ever." The final stage of revelation and separation had come. Two signs appeared in heaven; the woman clothed with the sun, and the great red dragon. The language of the symbols

foretells that the Lord's nature would be then sufficiently revealed to separate those who really love him from those who really and inmostly love themselves. The woman represents the new love which will fill the Lord's New Church in heaven and on earth, and the man-child represents the teaching about the Lord which is to grow out of the intelligence and exercise of this love. The dragon is the serpent of Eden supplied with wings, the age-long enemy of the Lord's presence in the soul. Now is the final conflict between the serpent and the seed of the woman. There was war in heaven; Michael and his angels fought against the dragon and his hosts. The dragon was cast out, not as yet however into hell but upon the earth, and there he continued his warfare in the character of the two beasts and of the false prophet. The dragon is overcome by the blood of the Lamb. The Lamb standing upon Mount Zion receives the adoration of the heavenly hosts; and the pure in heart follow him whithersoever he goeth. Then sitting upon the white cloud, he thrusts in his sharp sickle to reap the earth. The blood of the Lamb is the innocent life of Divine Love which the pure in heart receive with joy and gladness, but which is to the seed of the dragon the wrath of God bringing the seven last plagues, the utter and final condemnation and extinction of the Protestant doctrinal system and religious perversions.

Turning from these symbols, which contain the meaning of the sounding of the seventh trumpet, to the corresponding human conditions here upon the earth, we are directed in a general way to the inevitable conflict between selfish and unselfish love; between the self-assertion and self-seeking of the natural, unregenerate man on the one hand and Christianity on the other; between primitive savagery and civilization. War between nations, at least on the part of the aggressor, is one form of collective human self-assertion and self-seeking; it is the ultimate expression of greed, hate, and love of dominion; it is in essence a repudiation of Christianity, and a violation of all civilized instincts and achievements; it is on a large scale what personal enmity,

strife, murder, robbery, and destruction of property, are on a small scale. The war in heaven between Michael and his angels on the one side, and the hosts of the dragon on the other, represents the war to be carried on by opposing hosts of men upon the earth when the dragon shall be actually cast out. It will not be merely a conflict of theological opinions waged in the upper regions of abstract thought; still less a mythological war in the world of the departed; but it will involve all human motives and pursuits; and this because the issues are fundamental. In a Christian community at least a man cannot remain neutral in religion and morals; his conduct involves motives, purposes, ideas, and ideals which are either moral or anti-moral, either Christian or anti-Christian. He cannot at the same moment, in the same act, from one and the same motive and with one and the same purpose, be both selfish and unselfish, or neither one nor the other. "Ye cannot serve God and mammon." It follows that all human conduct, individual or collective, involves spiritual and moral issues; and this is pre-eminently true of wars. In other words all wars are spiritual in origin.

What then is the earthly counterpart here among men of this war in heaven? It is easy, and as vain as it is true, to say that the war takes place here within the life of each individual, that in the individual there is the constant warfare between good and evil. But good and evil belong to the community, to the collective and social life of men, as well as to the individual. Two men may be, relatively, the one good and the other bad, and they may come into conflict on that basis; and just so two communities, or two collective bodies of men. The difficulty of identifying and distributing the good and the bad does not affect the principle or the fact. The question therefore persists, What earthly war was to correspond to this "representative" war in heaven?

It must not be forgotten that the actual spiritual warfare foretold by the symbols of this vision took place, according to Swedenborg's account, in the world of spirits

first of all, and was a part of the process by which the new heaven was constituted. But the process was determined by the same motives and principles and religious teachings as were afterwards brought into operation upon the men of this world.

It would be going too far afield to attempt within the limits of this paper to survey the spiritual history of the past century, and to seek in the wars of the period the conditions which fulfil these prophetic visions. But it may not be difficult to look into Protestant history and see the spirit and life of the dragon operative in the minds and hearts and actions of men even to the extent of inciting and justifying wars among the nations. This at least is the task set by the purpose to read the symbols now under consideration.

Thinking of the dragon as the winged serpent, it is not merely the general symbol of evil in the human race, but it represents a very definite type of evil. The serpent is the natural symbol of the evil of sense life; and that evil is at bottom the principle that sense-satisfaction is the basis and the test of reality. It has been stated in the words, "What I see and touch and handle, that I know to exist." It is the principle of the laboratory. It takes the word experience, and lowers it to the level of sense; and then it says, all reality and truth must be brought to the test of experiment and experience. With the name of "scientific method" the principle is extended to historical research, to the study of religion, and to Biblical criticism. But the principle of testing all reality by experience is herein misused and abused; the word experience is robbed of its larger meaning and of its chief significance by being restricted to sense-impressions and their organization. The plain fact is that on the mere basis of sense-experience, whether by experiment in the laboratories or elsewhere, no truth is ever demonstrated; for truth by its very nature is universal, whereas all mere sense-experience is a mass of particulars. It follows that, even in the laboratories, experience rises above the level of the senses. But the prin-

ciple so perverted is dangerous as well as false when it is applied as a test to moral and religious issues. In morals it leads to utilitarianism and materialism; in religion it forms the basis of all spiritual evils, for here it is the form of extreme radical self-assertion. It brings God's reality to the test of sense-experience, and on the basis of this experience it asserts absolute independence and self-existence. The sense of being one's self contains within it an implicit denial of God; and when this experience is made a principle of thought and action, the denial of God becomes actual and deliberate. The development of this sense and principle is the life of the serpent; the original, fundamental, constant, and persistent spiritual evil.

This natural sense of being one's self becomes the dragon, when by the power of rational thought it is lifted up to the moral, intellectual, and metaphysical levels, and made use of to pervert religious truth to the service of self. This is done, for example, in the doctrine of the autonomous will, in the doctrine of the absolute, self-sufficient, creative Ego, and especially in the religious doctrine of faith alone. It is unnecessary for the purposes of this paper to trace these doctrines through the history of the last century; but no reader of modern philosophy, whether moral, social, political, or religious, can fail to see their preponderant influence upon all classes of men.

The Protestant doctrine of faith alone is, on the philosophical side, the religious expression of the naturalism, individualism, and humanism of the Renaissance and the subsequent scientific awakening. The original element of genuine religious faith was always obscure in this doctrine; and it became more and more complicated with philosophical questions, and especially with the questions of rationalistic theology, until it was easily perverted in the interests of religious self-satisfaction, and of pure and simple natural self-indulgence. At this stage Swedenborg found it and characterized it. This is the stage symbolized by the dragon in the Book of Revelation. With this history, it is inevitable that the doctrine should be weighted with all the spiritual

evils of the age. Its spiritual essence was intellectual self-assertion, therein pointing to its serpent origin. For Protestant doctrine, faith was more than mere practical belief, more than the historical belief in the efficacy of Christ's "Satisfaction" and "Atonement," more than intellectual assent to the "Formula of Salvation." It was all of these at different levels of apprehension and practice; but it was at its highest level and in its true essence the conscious act whereby the soul lays hold of the Divine Grace with the sense of acceptance, pardon, and re-instatement in the Divine favor. In spite of the genuine religious elements in this conception, the inevitable and needed emphasis upon the self-consciousness of the act to insure its validity as the man's own act, led in practice and in theory to a naturalistic and individualistic interpretation, which left the process entirely within the man's own proper function. The idea of God and the actuality of God's operation in the soul were so far obscured by the inevitable limitation of the experience to self-consciousness, that the identity, reality, and self-sufficiency of the natural man alone emerged with clearness and certainty. This outcome relegates God's part in the process to the realm of obscurity, mystery, and practical insignificance; and thus it excludes all religious character whatsoever. Thenceforward the doctrine becomes a mere religious pretext, and a shield for every kind of self-indulgence. Moreover, the sense of security and self-satisfaction brought about by this doctrine renders it peculiarly open to the invasion of the feelings of elation, superiority, and domination. However delusive, the feeling of success in the effort to think out clearly one's relation to God, is the germinating ground for the spirit of intellectual pride and self-sufficiency. Swedenborg's oft-repeated expression, "Pride of self-derived intelligence," goes straight to the exact spiritual evil which rules in the "faith alone" state; for faith in this case is a purely intellectual achievement, with only self-satisfaction as the result.

In view of these features, which a casual glance at history or a slight acquaintance with human nature enables

us to recognize, it is not surprising that a large part of the Book of Revelation is taken up with the account of the struggle between the forces of the Divine Love and the forces of the dragon. The opening of the seventh seal revealed the spiritual conditions of Protestantism; and the sounding of the seven trumpets, covering nine chapters (from the eighth to the sixteenth), represents the work of the Lord's Love and Wisdom in bringing the evils of Protestantism to light and under condemnation. The constant features of this part of the drama are the teachings of the "little book," that the Lord is the God of heaven and earth, and that his Human is Divine. Against these are arrayed the teachings of the dragon, that man's sense of his own power is a sufficient guarantee of his spiritual excellence and security, and that neither the man Christ nor any book of tradition is needed to attach him to God. The issues here presented were fought out not merely in the world of spirits as witnessed by Swedenborg, but, as history shows, they were taken up by men here on earth, and the combat is still raging. Perhaps the most conspicuous phase of this conflict was the warfare between Science and Religion which was so characteristic of the last century. The hostile attacks of the Biblical critics, and the more formidable attacks of Modernism, are other phases of this struggle between the forces of the true Christian religion and the forces of its naturalistic perversion. In the political arena, perhaps the most striking exemplification of Protestant characteristics is to be found in the rise of the Prussian state, and in the wars occasioned by the extension of its power.

The ostensible causes of war have ever been the ambition of monarchs, the security and welfare of the state, and the popular passion for territorial enlargement. At first sight, these seem to have little connection with spiritual issues; but a little reflection shows that the states of feeling, the habits of thought, and the practical motives, which lie behind these causes, are intimately bound up with spiritual and religious principles. The phases of history alluded to

above seem to indicate the corresponding stage of the drama where the dragon and his two beasts are at large upon the earth working desolation and destruction to the followers of the Lord and His Word. It was not by accident that Protestant Prussian dominion, supported by a closely organized system of royalty and by an unexampled development of militarism, should be coincident with the extraordinary activity of the universities and the lower schools generally in promulgating anti-Christian principles. It is quite in accord with the spirit of the dragon to substitute for traditional Christianity a religion claiming to be a natural historic *human* growth, and adapted to modern conditions,—as, to cite only one case, has been done by Rudolph Eucken. This is a typical instance of dragonic attack.

The actual wars during the period under view do not offer a clear and definite alignment of the Christian and anti-Christian forces. Still a close study ought to show a preponderance of Christian principles on the one side, and a greater resistance to these principles on the other. The war between Germany and France in the early seventies, and the war between the United States and Spain, might be selected as typical examples.

But the war of the dragon against the hosts of heaven does not end at this stage of the drama. In the war between Michael and the dragon, the dragon was cast to the earth, and there under the figure of the two beasts, the one out of the sea and the other out of the earth, he continued the conflict. This phase ends with the assembling of the hosts of the dragon, the beast, and the false prophet at Armageddon, on the emptying of the sixth vial. Here the scene shifts, on the emptying of the seventh vial, to the judgment of Babylon.

Then heaven opened, and the white horse appeared. He that sat thereon was called the Word of God; and the armies of heaven followed him on white horses. The beast made war on him that sat on the horse and against his army. The beast and the false prophet were taken and cast into the lake of fire and brimstone. Then the angel with the

key of the bottomless pit lays hold on the dragon, and binds him for a thousand years. This means in brief that after the war between Michael and the dragon, in which the dragon was cast to the earth, and after the judgment was executed upon Babylon, the way was open for further progress.

The next stage therefore begins when heaven opened and the white horse appeared. In the war which followed, there are two phases: in the first the dragon is bound for a thousand years; then he is loosed, and the second phase is enacted. According to the symbols, the arena of conflict has been transferred from the educated, intelligent classes who are versed in the theological dogmas of Protestantism and skilled in their defense, to the classes who are less intelligent, but who nevertheless live under the influence of the dogmas. The former built up fantastic systems of religious thought, and by means of them lived in false security and in the apparent favor of heaven. The war in heaven, waged between Michael and the dragon, was the conflict between these false systems and the Christian truth that the Lord Jesus Christ is the God of heaven and earth, and that the way of salvation is a life from him according to his Word. By rejection of this truth, those who lived in these systems were separated off by themselves, and gave themselves up more completely to defending their errors and to indulging their evils.

After this separation, the truth could be brought to bear upon the less intelligent classes; and herewith begins the final stage of the warfare. As King of Kings and Lord of Lords, He that sat upon the white horse, whose name was the Word of God, led the armies of heaven against which the armies of the dragon and the beast made war. The Christian truth represented by these symbols is first applied to those who, not being versed in the dogmas of theology, led simple lives according to the literal precepts of the Word. It is with reference to these that the dragon is said to have been bound for a thousand years. It means that their simple-hearted goodness protected them from the in-

fluence of the dragon while they were being instructed in the new Christian truth, which they readily accepted and made the principles of their lives. There remained the other class of the less intelligent, those namely who had imbibed the principles, though they were not versed in the dogmas, of "faith alone" theology. These lived careless lives of self-indulgence with a general sense of security under the assurance given by their false faith. When the Christian truth reached these, they responded with deeply aroused opposition. This opposition opened the way for the influence of the more specific and fuller teaching of the "faith alone" theology. It is with reference to this influence that the dragon is said to be loosed. This situation presents the occasion for the final conflict between the Christian truth and the false principles of the "faith alone" life, and this is the occasion of the final overthrow of the dragon.

Turning now to the great conflict which is raging in Europe, it is our task to show that this final stage of the judgment of Protestantism is being enacted on the battlefields of the present warring nations. To show this in detail would involve extensive historical investigation, and an intimate knowledge of the spiritual principles and conditions represented by these symbols, that do not come within the scope of this paper. Nevertheless it should not be difficult to suggest a method which would lead to some definite conclusions as to where in general the evils of Protestantism are most conspicuously exhibited by the parties to the conflict, and as to the forms in which these evils are manifested and operative in the political life of the nations. First of all, the connection between Protestantism and German imperialism is a plain matter of history, and has been pointed out in a former number of the NEW-CHURCH REVIEW (Jan., 1915, pp. 62-77). It was there attempted to show that the Protestant doctrine of faith alone, German metaphysics, and the German theory of the state, are all historical and spiritual features of the situation of which the present war is the outcome. It remains to connect these features more directly and explicitly with

the symbols of the Book of Revelation, by citing the language of the leading imperialists and militarists who have shaped, and are now shaping, the policy of the German government and nation. We have seen how the Protestant doctrine of faith alone, the principle that seeks union with God and consequent salvation by the simple act of faith, begets self-confidence and a sense of superiority which lead to self-indulgence and self-assertion, and to the all-absorbing passion to subject the whole world to one's will and control. For be it observed that this faith has for its object not a God of infinite Love, but the efficacy of an infinite sacrifice and atonement for an infinite offense to an angry and vindictive legal and personal tyrant, a God who is the apotheosized Roman Emperor, the fountain head of all the claims and pretenses of imperialism in general, and especially of German imperialism. We have seen that the dragon is the symbol of this faith and doctrine, whose real essence is the belief in self as the actually efficacious element in the religious life; and we have seen that self-assertion is the core of German metaphysics. This metaphysics has been taken up by the German political philosophers, and made the basis of a philosophy of the state which is repugnant to all the nobler sentiments of common humanity, as well as hostile to the Christian religion. Finally, we have to show in some detail that this philosophy of the state is mainly responsible for the present war. On this point it would be easy to quote at large from the highest authorities, von Bethmann-Hollweg, von Bülow, von der Goltz, von Clausewitz, and others; but there is one whose official position, authority, and influence, must stand unquestioned. Listen to von Treitschke in his *Politik*:

> No state in the world is to renounce that egotism which belongs to its sovereignty. (Vol. II, p. 551.)
>
> The Christian obligation of self-sacrifice does not exist for the state. (Vol. I, p. 100.)
>
> One state cannot hamper its free will in the future by an obligation to another state . . . . The state has no supreme judge placed above itself, and therefore it concludes all its treaties with

a mental reservation . . . . . Now every sovereign state has the unquestioned right to declare war when it so desires; and therefore it is possible for every state to cancel its treaties. (Vol. I, p. 38.)

We see then that distinction must be made between public and private morals. (Vol. I, p. 100.)

If we apply the standards of a deeper Christian morality to the state, ... we realize that the highest moral duty of the state is to maintain its power. (Vol. I, p. 100.)

The state is power; and it is normal and reasonable that a great nation should by its physical force, embody and perfect this force in a well organized army. (Vol. II, p. 262.)

For the state is upheld by the organized physical force of the people, which is nothing else than the army . . . . The army is very closely connected with the unity of the state . . . . There is no institution which brings home so directly to the ordinary man the notion of the unity of the state and his membership in it, as an army. . . . It is only in the army that they are conscious of being all united as sons of the fatherland. (Vol. II, p. 355.)

It is only in war that a people becomes in very deed a people. (Vol. I, p. 60.)

In so far as it is physical force, the state will have a natural inclination to snatch such earthly possessions as it desires for its own advantage. It is by its very nature grasping. (Vol. II, p. 546.)

War will never be expelled from the world by international courts of arbitration. (Vol. II, p. 553.)

War must be conceived as an institution ordained of God. (Vol. II, p. 552.)

This is the political philosophy of German imperialism. It makes the state *ipso facto* an outlaw, and the enemy of the rest of mankind. What wonder then, that Germany should have found herself surrounded by enemies, when the neighboring nations were made enemies by her own choice, and by the interpretation she gave to the meaning of her own existence. This philosophy makes it the highest duty of the state to impose its will by military force upon other states. It is natural and inevitable then, that German expansion and German *Kultur* should endeavor to subdue the world of mankind. Furthermore, this philosophy puts the law of the state in direct opposition to the law of

Christian morals. It makes the state both in principle and in operation anti-Christian. This is to be expected of a political and religious philosophy which puts the Bible on the level of myth, and treats the conception of God-Man as absurd. It is not surprising that under the influence of this philosophy, Nietzsche should defiantly ask, Why prefer the God of the old Hebrews to the gods of the primitive Germans?

To Bernhardi belongs the credit of giving this philosophy official sanction and influence, as a means of justifying war. He is significant as perhaps the best representative in literature of the militaristic attitude and argument. His defense of war is thoroughing, and proceeds from unhesitating conviction. To quote from "Germany and the Next War" (London, 1913):

> War is a biological necessity of the first importance. (p. 10.)
> The first and paramount law is the assertion of one's own independent existence. By self-assertion alone can the state maintain the conditions of life of its citizens. (p. 13.)
> The duty of self-assertion is by no means satisfied by the mere repulse of hostile attacks; . . . . . strong, healthy, flourishing nations . . . . . require a continual expansion of their frontiers. . . . . New territory must as a rule be obtained by . . . . . conquest, which thus becomes a law of necessity. The right of conquest is universally acknowledged. (p. 14.)
> Lastly the right of conquest by war has in all times been admitted. . . . . Thus the instinct of self-preservation leads inevitably to war. (p. 15.)

Characteristically, the right and duty to make war grow out of the law of self-preservation; and according to German political philosophy, self-preservation involves self-assertion, expansion, conquest of neighboring territory, and thus again war. It is obvious that in this argument there is a reversion to primitive savagery. In this respect it is typical of all arguments in favor of war; for the savage point of view is that self-defense involves the destruction of one's neighbors.

But the author goes even further, and attempts to show that war is justified by the teachings of the Prince of Peace. He continues:

> Again from the Christian standpoint we arrive at the same conclusion. Christianity is based indeed on the law of love. "Love to God above all things, and thy neighbor as thyself." This law can claim no significance for the relations of one country with another. . . . Christian morality is personal and social, and in its nature cannot be political. . . . It tells us to love our individual enemies, but does not remove the conception of enmity. Christ himself said: "I am not come to send peace on earth, but a sword." . . . . . There never was a religion more combative than Christianity. (p. 22.)

Here we have the direct and distinct avowal of the principle, that the state is not bound by the laws of Christian morality. Could there be a more flagrant instance of perverting the language of the Bible to a diabolical purpose? He forgets the prophecy: "Nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah ii, 4); and the Lord's words: "They that take the sword, shall perish with the sword."

To round off his argument he quotes Luther to the effect that war is a divine business.

> In the business of war, men must not regard the massacres, the burnings, the battles and the marches. . . . We must not look at the business of war . . . . . with the eyes of men, asking, Why these murders and horrors? It will be shown that it is a business, divine in itself, and as needful and necessary to the world as eating or drinking. (p. 50.)

It is altogether fitting that the father of Protestantism should be quoted in defense of militaristic philosophy, one offspring, not very remote, of Protestant theology.

The opinions and arguments contained in the above quotations may be fairly taken as official pronouncements of the views and principles of German imperialism and militarism. They form a consistent body of doctrine, and the history of Prussian domination shows unexampled success

we have been considering would apply in part to other nations as well as to the Germans; but unquestionably the Germans have formulated the principles of imperialism and militarism most unblushingly and systematically, and have acted upon them most consistently and defiantly. Nowhere else, and perhaps never, has the divine right of kings been pushed to such a deliberate and fanatical extreme; never has the absolute egoism of the state been so offensively and elaborately proclaimed; and never has the business of war been so completely glorified. These are not accidental features of German state policy; they are fundamental principles of Prussian state-craft and dominion. These principles are at variance with the essence of Christianity. The Lord Jesus Christ is not a war God, but a God of infinite love whose inmost quality is symbolized by the Lamb in the midst of the throne. The Bible is a book of love, not hate. "Search the Scriptures . . . which testify of me" (John v, 39).

The account of the final overthrow of the dragon means that faith in self, the quality of absolute self-assertion, self-sufficiency, the lust of dominion, the lust of conquest, are all damnable evils, and have their place in hell to eternity. Applying the symbols to the present situation, it means that enlightened Christian opinion will not tolerate the assumption by any man or any nation of the divine right to rule over others. It will not tolerate the claim of any nation to break treaties at will, and wage a war of conquest on the principle of state sovereignty. It will repudiate the principle of selfishness in states as well as in individuals. It will hold and maintain that these principles are the principles of the devil and hell; and that they are defended in the spirit of the dragon, the spirit of self-worship and consequent denial of the Lord Jesus Christ and His Word. If at the end of this war enlightened Christian opinion unites in this condemnation, the final overthrow of the dragon will in that fact be accomplished, and war will be forever abolished.

LEWIS F. HITE.

PLUTOCRACY VERSUS DEMOCRACY.

By the Rev. Walter B. Murray.

THE worship by the Romans of Pluto, the god of the underworld, must needs have been a popular cult, since it was Pluto who bestowed wealth. In our day and generation Pluto would have had the costliest shrines and the most imposing and impressive worship. Doubtless, since human nature is ever the same, this has been true of all previous generations.

There is an interesting suggestion in the fact that it was Pluto rather than Jupiter who bestowed wealth, since in our more modern mythologies it has also been the god of the underworld who is popularly supposed to have the power of giving riches to his followers.

The initial popular misconception, therefore, to be set right in the discussion of our subject, "Plutocracy versus Democracy," is that wealth is a gift of the lord of the underworld and is necessarily evil. Throughout the Old Testament it is distinctly claimed by the Lord that it is He who bestows prosperity and gives wealth to those who obey His laws. In the 112th Psalm we read: "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. . . . Wealth and riches shall be in his house." Abraham, Isaac and Jacob, because of obedience, were made rich, and one of the rewards which the Lord bestowed upon Solomon because of his choice of wisdom was boundless riches.

If we could conceive of riches which did not take from others, of wealth which did not deprive others of opportunity, we should have the Divine idea of wealth. The Lord, the Creator of all things, we must believe, from His well-nigh boundless provision for His children, intended that all men should be rich in possessing everything need-

The two outstanding features of the above quotations are the divine right to rule, and the correlative duty of unquestioning obedience on the part of the people. The habit of military life is the model of such obedience; and as universal military service makes every man a soldier, this type of obedience becomes the habit of the whole body of the people. This explains why the Kaiser spoke of the army as the main support of the crown. But the extreme language quoted from the speech to the new recruits points to another ground for attaching supreme importance to the army. The duty and habit of unquestioning obedience had been brought to an issue by the demands of the social democrats. In fact the social democratic movement threatened both the divine right to rule and the claim to absolute, blind, personal obedience. This movement aroused the Kaiser to fierce opposition, and in reference to it on several occasions he used language of violent condemnation. In the speech above referred to, he had in mind the possible use of the army to quell internal disturbances, especially those proceeding from the social democrats.

Another set of quotations shows that the Kaiser fully appreciated the militaristic doctrine, that nothing unites a nation so completely as war. He said on one occasion:

> It is the soldier and the army, not parliamentary majorities and votes, that have welded the German empire together. My confidence rests upon the army. (Speech at laying the corner-stone of the new Lutheran church, Berlin.)
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> The surest bond to cement the unity of our fatherland is the loyal cooperation and bloodshed on the battlefield in a common cause. (Banquet speech at Karlsruhe, Sept., 1899.)

The speeches of the Kaiser are vivid expressions of his complex personality, and the few quotations cited above are, as a matter of course, insufficient to afford a full estimate of such a many sided man; but they serve to indicate certain fundamental traits, and help us to interpret the motives of his public life. It is plain that the divine right to rule is for him the supreme political consideration, and is

to be defended at all hazards. This right is most seriously threatened by the social democrats. These are therefore his most dangerous and dreaded enemies. In the second place, his expanding empire is hemmed in by surrounding nations; they are therefore natural enemies, especially in so far as they are democratic. These circumstances, augmented by his martial heredity and disposition, and by the incitements of Prussian military history, magnified for him the importance of the army, and made war seem to him both natural and inevitable. To prepare for war therefore became more and more the chief feature of his policy, internal and external. In short, his religious convictions about his divine appointment and commission, his conception of the nature of imperial government, his philosophy of the state, and his warlike prepossessions and interests, all combined to make him the leader of a war to place Germany in the supreme and dominating position in the family of nations. For more than a quarter of a century he had been shaping the destinies of his empire to the momentous decision of an appeal to arms. Then the time came to strike, and he precipitated the most stupendous and destructive war in history. Now the question is, What for him and the German state are the most important of the issues involved? In view of the foregoing, it is plain that the divine right of kings is at stake, and also that the issue between imperialism and democracy is in the balance. The principle of absolutism must give way to political freedom, the sovereignty of the state must be lodged in the will and intelligence of the people and not in the person of a monarch, state aggression must give place to international cooperation, Christian morality must be the law for states as well as persons. These issues have their origin in conflicting systems of philosophy and religion. The philosophy of self is at war with the philosophy of love; and the religion of strife and hatred is contesting the field with the religion of mutual helpfulness and peace.

Other nations will doubtless have to render an account of their transgressions; and the meaning of the symbols

in putting this doctrine into practice. One reason of this in recent times is to be found in the personality and influence of the Kaiser. The German government centers in the person of the Kaiser. His will is the law of the state, and his will is embodied and enacted in the organized executive functions of the state, civil, political, and military. The imperialistic will and opinion are made effective, and unanimity secured, through an unexampled propagative machinery,—the combined agency of the order of the nobility, the educational system, the civil service, the industrial organization, the military organization, and the subservient press. Under these circumstances free public life and opinion must be out of the question. The law which defines the relation between the Kaiser and the people is, that the Kaiser rules by divine right, and therefore personal obedience to the Kaiser is the highest duty of the citizen. This duty of obedience is best exemplified in the army, and herein we have the explanation of the Kaiser's partiality for the army; for absolute blind obedience is the paramount law of military life. In view of the Kaiser's supreme importance in the German nation, a few quotations will be given from his speeches. They will show his attitude, and will throw light on the imperialistic and militaristic policy of the German government.

It is a tradition in our house that we Hohenzollerns regard ourselves as appointed by God to govern and lead the people whom it is given us to rule. (Speech at Bremen, 1890.)

Here it was that the great Elector by his own right created himself the sovereign Duke of Prussia; here his son set the king's crown upon his own head; . . . and here my grandfather again, by his own right, set the Prussian crown upon his head, once more emphasizing the fact that it was, according to him, by the will of God alone, and not by Parliament or by any assemblage of the people or by popular vote, and that he thus looked upon himself as the chosen instrument of heaven, and as such performed his duties as regent and sovereign. (Speech at Koenigsberg, Aug. 25, 1910.)

His belief is also mine; and I deem the country and the people that have passed into my care to be a talent intrusted to me by God. (Brandenburg banquet speech, 1890.)

So I too, like my imperial grandfather, represent the kingship by the grace of God. (Speech at Koenigsberg, 1894.)

With fearful responsibilities to the Creator alone, from which no human being, no minister, no parliament, no people can relieve the prince. (Speech at Coblenz, 1897.)

Looking upon myself as the instrument of the Lord, without regard to daily opinions and intentions, I go my way. (Speech at Koenigsberg, Aug. 1910.)

The Kaiser is a man of exceedingly complex personality, and his speeches show that his interests are wide and varied; but there is one constantly recurring theme in his speeches, his relation to the army. Without exaggerating the importance of this feature of his public addresses, or overemphasizing its significance for a fair estimate of his character and life, it is safe to say that the army has always stood in a peculiar relation to him. With his views as to the nature of his office and kingly function, the Kaiser must inevitably and in the last resort look to the army for the security of his position and for the kind of obedience required by the nature of his claims. It was altogether fitting then that one of his first public acts should have been an address to the army.

In the army a fixed and unswerving devotion to the War-Lord (*Kriegsherr*) is the inheritance which passes from father to son. . . . Thus we belong to each other, I and the army; thus we were born for one another. . . . (Proclamation, June 15, 1888.)

With grave anxiety did I take up the crown; on all sides men doubted me; . . . the army alone had confidence in me, the army alone believed in me. . . . . [The army is] the main support of my country, the main pillar of the Prussian throne. . . . May the foundation virtues of our army ever be unassailed; these are bravery, sense of honor, and absolute, iron, blind obedience. (Speech to body guard, tenth anniversary, Berlin.)

You have sworn to me the oath of loyalty; that means, from now on you know only one command, and that is my most high command; you have only one enemy, and that is my enemy! And so I may sometime . . . . have to bid you shoot upon your own relatives, yes, brothers and parents—then remember your oath! (Speech to new recruits, Potsdam, Nov. 23, 1891. Reported in *Das Volk*, Berlin.)

through orderly and perfectly normal processes a condition of industrial slavery in every land, and it fights every effort to bring about juster conditions. This does not mean to say that individual rich men are not interested in the condition of the poor, and striving in numberless ways to bring about more comfortable housing, better education, and even, when forced by the menace of socialism, a participation in the profits of industry. For individual rich men are often sincere Christians, as honest and sincere as any poorer man, and striving as hard as any other Christian to do good and establish the kingdom of God on earth; but the rich as a class oppose any new order which looks to a fundamentally different method of the distribution of wealth. As Victor Hugo said, "The rich will do anything for the poor, except get off their backs." They will give millions to charity, to every form of philanthropic and even purely Christian enterprise, but they are unalterably opposed as a class to any new order which threatens their supremacy.

We can well understand why Jesus had so much to say of the perils of riches, and why he counselled the rich young man to sell all that he had and give to the poor in order that he might follow Him in a truer and more spiritual way of life. For riches are a peril. Still, our experience of life convinces us that poor men are not better as individuals than rich men. This discussion of the question of plutocracy and its evils has nothing to do with the private character of any rich man; thus it is not a criticism of individuals, even of a class, but of the evil results of wealth as manifested in society.

It is obvious that plutocracy is the real cause of the present war, just as it has in the past led to the conquest of new lands. German commercialism desires new markets, just as the commercialism of every other nation has sought the same thing. German commercialism has allied itself to militaristic methods, because the ways of commerce are the ways of war. Great armies and navies are maintained chiefly for the benefit of commerce. It would seem justifiable for commerce to extend itself because of the benefit to the

country in which it may flourish; but what is commercialism in its last analysis but the effort of the rich to become richer? It is true that labor will receive its modest compensation, but it is the rich man whose ambition reaches out to new markets. We can conceive that commercialism would not exist under a true democracy, which guaranteed a perfect equality of opportunity for every man, with no privileges for those able to buy them, but with equal justice for all; and without the spirit of commercialism there would not exist the spirit of war. The establishment of such conditions would mean a return to the Golden Age.

Democracy as the foe of plutocracy represents the rule of the people. The writer likes Lincoln's definition of it as a government of the people, by the people, and for the people. That is just what a democracy is or ought to be, even if Lincoln was not trying at the time to give a technical definition of the word, but sought only to express the ideal of the American government. Ours is not a pure democracy in form; it has often been, as we have already noted, a pluto-democracy; but its ideal is thoroughly democratic, and the more perfectly we succeed in making it a government of the people, by the people, and for the people, the more perfectly shall we bring about the liberty of each individual citizen.

Now it might as well be admitted in the beginning that democrats like poor men are not made of superior clay; as human beings they are at the outset no better than plutocrats, for it is entirely conceivable that most men would become rich if they could, and becoming rich would become plutocratic in their ambitions; but democracy as a principle has the immeasurable advantage that in the end it makes men regardful of the rights of others, whereas plutocracy develops the selfish and even wicked disregard of such rights. A plutocracy striving to bring about the rule of the masses by the classes for the benefit of the classes seeks only its own ends. Even if most men would become rich, if they could, and probably acquire plutocratic ambitions, yet prevented by circumstances from realizing this selfish develop-

away from others and deprive them of opportunity, yet because of the natural evil of the heart it has too often proved a curse. We might say with Paul that "the love of money is the root of all evil,"—or, as the Revised Version has it, is a root of all kinds of evils—which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. It would appear to be the supreme temptation of the human heart, or rather that instrumentality through which devils do most to corrupt and destroy human souls.

The picture that we find suggested in Isaiah of the evil rich, which demanded their unsparing condemnation, is duplicated in every age:

> The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? said the Lord God of hosts. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth. Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope! Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them . . . . which justify the wicked for reward, and take away the righteousness of the righteous from him.

There is no crime that men have not been willing to commit for the sake of money, and the rich in every age have robbed the poor. The spoil of the poor has been in their houses. They have beaten the people to pieces; they have ground the face of the poor. It has been universally characteristic of them to join house to house, to lay field to field, in order that they might be placed alone in the midst of the earth, and they have not hesitated to accomplish this end by taking from the poor either in the acquisition of the land, as in the case of Ahab's robbery of Naboth's vineyard, or else in the acquisition of the money with which to buy, through the grinding of the faces of the poor. And it is

a lamentable fact that rich men of today, even in our advanced state of civilization,—rich men who claim to be followers of Jesus who taught us to love others as we love ourselves—are so blinded when it comes to a matter of social justice that they cannot perceive the right. They look upon any attempt to bring about a juster social order with suspicion, and if it appears to threaten what they term their "vested rights" they call those who preach a truer and more equitable order "anarchists," by which they mean people wickedly subversive of government and social order, being unable in their fear and rage to discriminate justly between men who desire to bring society under the rule of Christ and those who would destroy it.

The desire for wealth is too apt to become a fearful lust which would gain its end regardless of the rights of others; it is too often an unholy lust to possess the goods of others, either for the sake of the luxuries that wealth brings, or because of its power over others; thus it is apt to cause men to call evil good, and good evil; to put darkness for light, and light for darkness; to be absolutely undiscriminating in its wicked desire to possess and rule.

In every age wealth has ruled. The monarch has surrounded himself with the rich who buttressed his throne in sharing with him the desire to possess the goods of others and to rule over them. Even republics have been transformed through the well-nigh unconquerable ambitions of the rich into pluto-democracies, governments through the influence of money under the forms of democracy. An unprejudiced study of our own republic will convince one that the influence of money has so controlled our legislation, our interpretation of laws, and our administration of them, that we have had in our midst a pluto-democracy.

Thus, plutocracy, the rule of the rich, is today the greatest barrier to social justice that exists. It is the greatest obstacle to a social order which will ensure a perpetual equality of opportunity for all men. It resists, with the cruel diabolism of hell, the abolition of child labor, just as it resisted the abolition of chattel slavery. It has developed

ful to the perfect life. The selfishness of men has made riches a curse, for riches have been, and too often are, sought selfishly and for selfish ends; but it is only when wealth corrupts and destroys the finer instincts of our natures and leads us to wrong others in its accumulation or in its withholding that we are to think of it as an evil. The desire to accumulate wealth in order to maintain our loved ones in comfort and to help forward every good cause is an entirely legitimate ambition.

Unfortunately, because of the fact that we are born selfish and seek selfish ends, riches are very apt to corrupt and destroy the finer instincts of one's nature. The child "born with a gold spoon in his mouth," unless deflected from his almost inevitable course of luxury and self-indulgence by the wisest training, is to be considered most unfortunate. Those who accumulate wealth and are not saved from its corrosive effects by common sense and religion are likewise to be classed among the unfortunates. The Lord in His parable of the Sower shows that wealth is very apt to make the life unfruitful, because when the seed of the Word is sown in the hearts of those possessing wealth it is choked by "cares and riches and pleasures of this life," which are as thorns to prevent its germination and growth.

When the rich young man turned away from the Lord sorrowful because he had great possessions, the Lord turned to His disciples and said, "How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answered them again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God."

We can well understand the astonishment of the disciples at this pronouncement of Jesus, for the Jewish idea based upon the Old Testament teaching was that the possession of wealth was the special gift of God and indicated the Divine favor. Indeed, the men of any age would be surprised to hear such revolutionary teaching, for, whatever

their idea of the good or evil source of wealth, its possession has always been considered the highest gift of fortune. If the rich could not be saved, who then could be saved? But Jesus by common consent is the teacher of mankind in all matters of right and wrong. His views regarding wealth necessarily interest us.

Whatever He has to say is worth our while. We must not think that He condemns wealth because of certain statements like that in Luke, "Blessed be ye poor; for ye shall be filled." Those understanding only the literal sense may believe that the Lord was promising special blessing upon poverty of a material kind, but a little thought enables us to perceive that the blessing is rather upon the consciousness of spiritual poverty.

Yet if He did not condemn wealth it is quite evident that in the parable of the "certain rich man" whose ground brought forth plentifully He emphasized the importance of other things above wealth, for He said that "a man's life consisteth not in the abundance of the things which he possesseth." He obviously did this in order to rebuke and warn against the covetous spirit. Aye, more, He condemned the possession of wealth when accumulated and held selfishly when He said, "So is he that layeth up treasure for himself, and is not rich towards God." But He did not condemn wealth, in itself, He merely recognized its corrupting, corroding nature, and pointed the way to the attainment of the true riches which shall endure forever.

On the whole, we may say that the attitude of Jesus towards wealth was that it was a peril to the soul because of the natural evil of the human heart. All injustice and unrighteousness in its accumulation as contrary to the law of love would have received His most scathing condemnation. He even urged the rich young man to get rid of it, however acquired, when it proved a hindrance to his spiritual progress.

There can be no doubt whatever that the attitude of Jesus towards wealth is amply justified by the history of the human race. While it is a Divine gift when it does not take

ment of character, they learn to appreciate a condition where the rights of all are guaranteed. Being forced by the tyranny of plutocracy to espouse democracy they learn to have a greater sympathy with their fellowmen, and to plan for their comfort and happiness as for their own, because they perceive that in so doing they are really ensuring their own comfort and happiness. They learn the value of the co-operative spirit and the benefits of co-operative activities. They realize that their own interests are inextricably bound up with the interests of other men. The word "commonwealth," enshrined in the very appellation of our states, takes on a meaning unknown to the plutocrat. The spirit of brotherly love develops, and with it the spirit of heaven on earth.

Let no one understand that the writer is claiming that our attempts at democracy in this and other countries are coincident with the realization of heaven on earth. Even a pure democracy is not identical with heaven, much less the attempts we make to realize the ideals of democracy. But he does claim that the democratic form of government tends to develop sympathy with others in their states of life, a regard for their welfare and happiness, and to develop the spirit of brotherly love, which is the spirit of heaven.

The human race needs the democratic spirit because it develops the sense of equality with others and prevents the growth of the feeling of superiority of one human being, or class, over another. We need to learn to respect our fellowmen and have regard for their rights. We must not despise others, for it is the spirit of hell.

Possibly the supreme advantage of democracy as a principle is that it provides for the freedom of each individual, and thus ensures, when its ideals are achieved, a perpetual equality of opportunity. In other words, it makes it possible for every child of God to have a share in His liberal provision for the welfare of all. The Lord's bounties under a perfect democracy would not be greedily appropriated by the strong at the expense of the weak. It would permit the Lord to extend His goodness to all His children. We might

indeed think of democracy as the outward form of the heavenly principle of brotherly love, or love to the neighbor, which results in bringing about the ideal condition of life according to the Golden Rule.

It is noteworthy that the effort towards democracy has always manifested itself in human society in every epoch of progress. It was one of the most marked manifestations of the heavenly spirit in the primitive Christian church. And it is quite as worthy of note that the evils of plutocracy have been as strongly manifested in every time of degeneracy and decadence. It is quite certain that the growth of the democratic spirit in modern times is identical with the development of the New Age, when heavenly activities have been able again to make themselves evident in ultimates. It would seem to be the principle which the Lord is chiefly using to bring about His Second Coming on the earth.

The first noteworthy sign of modern democracy in the New Age appears in the Declaration of Independence, that immortal statement of human rights which carried with it a convincing power possible only in a new era of human progress. The success of the American Revolution heralded the success of the democratic spirit. Its further success was shown in the unchecked aspiration towards human liberty in France, leading up to the French Revolution and the overthrow of the feudal system. Later on, as one political revolution after another has achieved wholly or in part the endeavor of nation after nation to be free, we have witnessed the increasing influx of heaven into human life. The Lord has been at work in a new way, and the principle by which He has gained His victories to bring freedom and opportunity to mankind is the democratic spirit, which we must believe is what we have already claimed it to be, the outward form of love to the neighbor.

It is profoundly impressive that the men of today, whatever their nationality, who are characterized by the spirit of progress and the love of humanity, recognize the unmistakable need of the spirit of democracy to save mankind.

We are apparently headed toward a great world republic, a federation of the nations, a universal brotherhood, where the rights, not merely of every individual in some one particular nation, are to be guaranteed, but the rights of every man, woman and child over the earth are to be safeguarded. It is the triumph of democracy on the natural plane, but on the heavenly plane it is obviously the triumph of the kingdom of God where the return of the Golden Age delineated in the Prophets is to be realized.

The democratic spirit is also shown in religion. Priesthoods and ecclesiasticisms, representing autocracies and aristocracies in religion, are not in harmony with the New Age, and as in the case of the Church of Rome must lose their power. The uses performed by a priesthood as separate and distinct from other uses will never lessen in importance, but the right of a priesthood to rule will be less and less permitted. All men may now in this New Age enter into the mysteries of faith. Freedom and rationality are the heritage of every one. Religious truth or spiritual riches may never be arrogated by any class, and can never be the exclusive property of any ecclesiasticism, not even of our outward New Church. The love of God and the truth of God must be as universal on the earth as the heat and light of the sun, free to every one without distinctions of any kind.

In saying these things the writer is not intentionally depreciating the importance of the ecclesiasticism known to men as the outward New Church. It is logical to believe that the truth of the New Age must be supremely among a people which receives in greatest fullness the revelations of the Lord to this New Age. Our use, we believe, is to be as the heart and lungs of the Church on earth; and yet the spirit of the age warns us that we must not be autocratic, aristocratic, arrogant, exclusive, as we perform our use, but animated wholly by the spirit of democracy, for in religion it is the spirit of brotherly love. For the heavenly truths of the New Jerusalem descending from God out of heaven are the heritage of all God's people, and will be found in

some form in every other sect or denomination, and I am sure that we shall thank God as we see these truths more and more enlightening the world and driving away the falsities of past ecclesiastical disorder. Spiritual riches are increased, not diminished, as they are shared.

As we look out upon the world with all its warring interests, with all its strifes and divisions, we perceive the warfare between the great world-wide principles of plutocracy and democracy; for we interpret plutocracy to mean the selfish rule of the classes buttressed by the love of wealth and dominion, and we interpret democracy to mean the spirit of this New Age characterized by the love of the neighbor. It is inevitable that we shall ask ourselves what should be our ideal attitude. Are we to minimize the evils of plutocracy because we behold so many good men among the rich, and know in our hearts that poor men are in themselves no better than the rich? Because we know so many rich men who are not animated by the plutocratic spirit? We are not to censure any man rich or poor, but we are to judge righteous judgment. If plutocracy as a class spirit does oppose justice and opportunity, shall we not recognize it, and work rather for the spirit of democracy which we believe is destined to achieve social justice and a perpetual equality of opportunity?

In addressing ministers one may ask, What should be a minister's point of view? I do not argue that ministers should proclaim from their pulpits any political programs. Emphatically they should not as pastors and teachers be partisans in politics. No man can know what man-made political program will bring about that ideal of true democracy, the perfect equality of every individual politically, socially, industrially. As private individuals one may sympathize and work for the cause that commends itself to one's best judgment; but ministers ought not to preach any popular panacea for human ills, such as single tax or socialism. Nevertheless ministers may show their supreme sympathy with the spirit of democracy. They should object to its perversions in a Bouck White, or similar teachers, who in

their ruthless and bitter iconoclastic spirit try to rob us of the deity of Jesus and belief in the supernatural, or to its perversions in those forms of Anarchism which would destroy all law and order. But they should also oppose the spirit of plutocracy which will not get off the backs of the poor and permit the establishment of a juster social order. They must resist the encroachment of the plutocratic spirit wherever it manifests itself, and foster the spirit of democracy to the extent that it develops the spirit of justice and Christian brotherhood. They should in other words, preach principles, and leave their application to their hearers, just as their Lord and Master did.

WALTER B. MURRAY.

THE NINETEENTH OF JUNE, 1770.

By T. Mower Martin.

THIS memorable date has not yet received its full measure of recognition by the members of the New-Church organization, as the one date in all the long history of the race of men on this earth that definitely and for all time marks the beginning of an event of the greatest importance in the spiritual world. Nowhere else has the contact of earthly time with spiritual state been so definitely and distinctly determined and placed on record; for even the most momentous event that ever transpired in this universe of worlds,—namely, the descent, or immediate influx, into a human form of the Divine Human, which formerly was the Divine in the Heavens, and its glorification by fulfilling all things of the Word (Apocalypse Revealed, n. 820; True Christian Religion, n. 73[3]; Spiritual Diary, n. 4846),—has no such exact definition as to time. It would seem appropriate, therefore, to collect such information as we have given us in various parts of the writings of the New Church, that we may better appreciate the immense importance of what happened on this date, and also form some rational ideas of its method, and of some of the underlying laws explaining the connection between spiritual causes and natural events, their action and reaction; for we are instructed that general truths alone do not establish faith in man firmly without some particulars.

To place the matter definitely before us, here is the statement given in the "True Christian Religion," n. 791:

> After this work was finished the Lord called together His twelve disciples who followed Him in the world, and the next day He sent them all forth into the whole spiritual world, to preach the gospel that the Lord God Jesus Christ reigns, whose kingdom shall be for ages of ages, . . . and that "Blessed are they who come to the marriage supper of the Lamb." (Revelation xix.) This took place on the nineteenth day of June, 1770.

The same statement as to the sending forth of the disciples, but without the exact date, is made in the same work, n. 4; and also in n. 108, where it is added that every apostle had his province assigned him, and executed the work with all zeal and industry.

It is known in the Church that a part of the mission of Emanuel Swedenborg was to see and describe the final judgment of the first Christian Church, that is, of those who lived on this earth from the time of the Lord's first coming up to the time when the doctrines of truth from the Word, which were given by the Lord and preserved in the Gospels and the Book of Revelation for that church, had been falsified and perverted to serve the purpose of dominating over men by hierarchies, and of dictating what form of doctrine would prove a passport to heaven. After this took place, therefore,—when the world of spirits was set in order and cleared from the infestations of the hells and from the accumulations of many generations who were awaiting judgment, so that equilibrium might be again restored to men on this earth, all of whom, as we know, were as to their spirits in the world of spirits during their whole lives,—then it was possible to finish the ultimation of the new revelation by the writing of the "Universal Theology of the New Church," which completed and perfected a threefold system of truth surpassing all previous revelations. For it brought out, first of all, into the light of day the great truth that the Lord Jesus Christ is Jehovah in a glorified Human Form, now and forever more to be immediately approached by man in prayer and worship; and secondly, it revealed a system of doctrine, drawn from the Divine Word, by which the mind may be raised into the light of heaven shining from the internal sense of that Word, if one shuns evils as sins against God and applies himself earnestly to learning truths for the sake of use in the Lord's Kingdom; and thirdly, one can now see (through the spiritual eyes of a man prepared for the purpose under the Lord's protection by means of angels) the form and nature of heaven, of hell, and of the world of spirits, and can learn how equilibrium

and freedom are preserved in man, and how life flows into the various degrees of nature below him, and also how the death of the body is no reason for fear or dread, but rather for rejoicing, since it marks the beginning of man's real life in heaven. We read, "It is not my work, but the Lord's who wished to reveal the nature of heaven and hell, and of the last judgment, also that theological matters do not transcend reason" (Spiritual Diary, n. 6101).

This ultimation of new truths, of the three degrees above mentioned, as the inert or literal form of written words, that by printing could be multiplied and duplicated practically for ever, was a necessary fulfilment of the Divine law of creation; because we are told respecting the law of influx:

> The Lord always operates from inmosts, through ultimates, or in what is full. (Apocalypse Revealed, n. 672.)
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> All Divine operation goes through to ultimates, and there creates and operates. (Divine Wisdom, VIII, 2.)
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> All the operation of God is effected from firsts through ultimates. (Canons, nn. 8-10.)
>
> Every active has its reagent or reciprocal, in order for there to be any effect. (Arcana Cœlestia, n. 6262.)

A similar law holds also on the natural plane, and with man, who must collect materials before he can build his house, or make his clothes, and must bring his thoughts out into the ultimate of speech or writing before he can communicate them to his fellows; and on the lower plane of nature the sun's heat and light effect nothing until they reach their ultimate plane, the earth, whence they react in forms of life that can use them.

It is true that the Word already existed in the sense of the letter, but without doctrine it could not be understood; but, now, doctrine drawn from it is a literal sense as never before, and men can no longer attempt to prove by it whatever suits their purpose. They will still make this attempt, even with the new revelation, but their effort will effect nothing permanent; for the restored equilibrium in the world of spirits, where all men really are now, will prevent their

believing again in theological mysteries, scientific blind selection and evolution, or miracles on the natural plane, when once the knowledge of the laws of influx, degrees, and correspondence, are commonly known among men and accepted by all rational minds.

When once the writings of the Church had attained this permanent form on the natural plane, and even during the process of their production were read by a few persons in several different countries, communication with the world of spirits, and indeed with the heavens, was established by means of attendant spirits and angels associated with the readers; and we can gather some idea of the way that reaction was converted into action; and why at that particular time the Lord called His disciples together and sent them to preach the New Gospel, and lay the foundation of the new heavens. For we know that the letter of the Word, of which the "Arcana Cœlestia" is so largely composed, when read by man, attracts the attention of many societies in the heavens, while the New Gospel, that the Lord Jesus Christ reigns, preached by the disciples through the whole spiritual world, would thus enlighten all those from the first Christian Church who during so many centuries, under the sway of the Babylonish Church, had been deprived of any rational idea of the Divine Humanity, but in their simplicity had used the prayer the Lord taught them as a kind of charm against evil spirits, and had thought they earned some future reward by repeating it often. Thus also we can see that the writings of the Church as the Lord's work, done by means of a man on the lowest plane of nature, are the vehicle by which the Lord comes to man in those distinct degrees of truth about Himself, about heaven in angel and man, and about the relation of the spiritual and natural lives and worlds, taught by the doctrines of influx, degrees and correspondence, and by appearances of things seen and heard as related in the "Memorabilia." For we are taught that "the Lord comes to man in what he knows, and not in what he does not know." When, therefore, men begin, as so many do, to read stories of heaven

and hell out of curiosity, the rationality the Lord gave them can see, if their own lusts and passions are for the time quiescent, how impossible it would be to make a more rational, consistent, or even plausible, account of those hitherto unknown regions; as may be seen from the fact that no adverse critic has ever presented an idea of his own as to what heaven and hell are like, that would bear any comparison as workable plans for the redemption of the human race, without the destruction of human freedom, and the making of men into machines.

We are also informed that "it is in accordance with Divine order that the new heaven should be formed before the new church on earth . . . for the internal must be formed before the external"; and when we consider that the new heaven consisted largely of those who died as infants during seventeen centuries of the first Christian Church, and of the Gentiles of the same period (all of whom required instruction themselves before they could be associated with those in this world who could be prepared for that heaven) we can easily understand that, "just so far as this new heaven which constitutes the Church with man, grows, so far does the New Jerusalem, that is, the New Church, come down from that heaven" (True Christian Religion, n. 784). We are taught also in many passages that angels and spirits are associated with all men, and that man is led by angels and spirits from the Lord, but with the unregenerate quite otherwise than with the regenerating (Arcana Cœlestia, nn. 50, 689, 5846, *et seq.*). In general, man is led by spirits from the hells who are in accord with his hereditary tendencies, and by angels from the heaven with which he is at that time affiliated in some degree of his spiritual mind, and both are changed and adapted to the progress of his regeneration, or, in the opposite case, of his retrogression; evil spirits being attracted by the similarity of his state, and angels being sent to his assistance by the Lord. At the commencement of a new church, as in the case under consideration, few angels would be available.

In accordance with the law quoted above, that influx operates first in ultimates, preparation for the New Church on the lower planes of life that affect the whole civilized world, has always been continuous, and in fact steadily increasing, ever since 1770; but it has been on the ultimate plane of human life, and has been more especially a development of the lowest planes of man's communal life. For, by the restoration of equilibrium in the world of spirits, the minds of men in the world were restored to greater liberty in the exercise of their rationality in any effort to promote the common good. It was in 1769, shortly after the close of the Last Judgment, and just before the completion of the new revelation, that James Watt made an invention which rendered the steam engine—up to that time used only for pumping—an efficient engine for travelling on land, and which, with Robert Fulton's later application of the same to ships, very much facilitated the communication of the nations with each other, bringing them to know each other better and respect each other more, with a constantly extending commerce and interchange of products greatly tending to the advantage of all.

When later, in its appointed time, electricity was added to the forces of the natural world brought under man's control, and not only goods and chattels, but thoughts and ideas, could be almost instantly exchanged or transmitted, a public opinion was formed by which the minds of men on the plane of the external rational were brought more nearly into unanimity than before was possible since the fall of the Ancient Church, and the beginnings of a public or world conscience appeared, as seen in the closing of the war between Japan and Russia by the voice of civilized humanity, spoken by Mr. Roosevelt. All this, with the many other inventions and applications of electricity to the service of man, are distinctly laying the foundations for a new and improved communal life among men.

The fact that there have been wars of increasing severity, and that at present there is raging the most tremendous conflict of all time, at first appears to militate against this

view, especially as the many inventions and improvements in modern life that men have been enabled to make, have almost all been suborned to the evil purpose of destroying the common good, in favor of the domination of a ruling caste. But this greatest evil of which man has been guilty, the lust of power over his fellow beings in the insane persuasion of his being their superior in origin, and of his possessing as his own some of the attributes of Deity, had from the very nature of the human mind to come to the surface, and show itself so plainly in its true colors, that the whole world would profit in the end by the costly lesson. For, just as the taking of kingly or temporal power from the Pope of Rome by Garibaldi marked the close of the Church of Rome as a church, and the destruction of its false assumption over men, so the conclusion of the present conflict will clear away the second great obstacle to human progress; while the nations who are suffering in their struggles for continued and more perfect freedom will find themselves much benefitted by the vastation through which they are passing; and the opportunity for spreading a knowledge of the sane, helpful and comforting doctrines of the New Church will be such as we who love them have never even dreamed of.

It will not be the long expected millennium; for communal, economic, political and social life have yet to be brought into order. As we know by experience the New Church cannot grow, or even exist, except among a few, in immoral and politically dishonest communities where the common good is the spoil of private greed, and the laws are diverted from their true purpose even in the making, and where, because of want of any true knowledge of the doctrine of "use," there is no proper and adequate safeguard against abuse of high position, and of public trust and confidence.

The marvelous definiteness and clarity with which the foundations of the Crown of all the Churches are being laid, of which the events of the 19th of June, 1770, form an important element, will be more appreciated when the whole

subject is better understood; when, in fact, it is seen and known that it is not only one of many eras, ages, or dispensations, but (looking upon the human race on this earth as it appears before the Lord in the form and likeness of a man) it is the opening of the second or spiritual rational, formed from the internal sense of the Word now made accessible, that is taking place; and, although we are yet in the evening state or condition with which every new church begins, every preparation is being made for the morning when the New Church shall come to its fulness. As we read in "Arcana Cœlestia," n. 7845, "Because evening stands for the last state of the old church and the first of the new, Aaron was commanded to light up a lamp from evening to morning before Jehovah."

When, therefore, some of us who are impatient to see the Church as an organization grow in numbers, and, comparing it with the rapid increase of the self-styled "Christian Scientists," feel distressed at its apparently slow progress, they should look beneath the surface of things, and see the wonderful progress already made to ensure the safety and well being of the Church that is to endure for ages of ages. Then they would see that even the particulars of Swedenborg's life, so carefully collected, will in future ensure that he will neither be exalted into a deity, nor be shown to have been a myth. They would realize that, although the work done so far by the few earnest men who have spent arduous lives in promulgating a knowledge of the doctrines has been largely of an iconoclastic nature in exposing the falsity of the doctrine of faith alone and its kindred fallacies, yet the results already achieved have been indeed marvelously far-reaching, and of the greatest value; "for what is new cannot enter where falsities have been implanted, unless these are uprooted" (True Christian Religion, n. 784).

Looking farther out into the world, they would be able to trace down the path of human history since the Creation, and recognize that the four churches, eras, or dispensations were four stages in the life of the human race as a man, and that the fourth represented the adult condition when man

enters into his own rationality and liberty of choice between good and evil, between the Lord's will or his own. In this first rational he can indeed be instructed that the Lord is One; for his mind is formed, we read, to receive this truth; but so long as he is in truth without good it is merely an intellectual fact for the memory. In the case of the fourth church or dispensation we read in the "True Christian Religion," n. 786, "The fourth church, called the Christian, acknowledged one God indeed with the mouth but in three persons . . . all invisible . . , when yet with an invisible God there can be no conjunction." From this it would plainly appear that if the human race, as a man before the Lord, is to be redeemed and saved by the Lord's mercy, this state must be superseded by a new rational that acknowledges the Lord in His Divine Humanity as the visible object of prayer and worship.

That this resemblance of the first Christian Church to men's first rational, called in the writings of the Church also the natural, or external rational, is not a far-fetched idea, without foundation in fact, may easily be seen by the description given of this highest degree of man's natural mind in the writings of the Church; for we must remember that whatever is said of man's mind, its degrees, states and progressions, applies to every man, and so to the whole human race. Instruction, or the want of it, makes the difference, along with hereditary tendencies,—the first as to the understanding, the last as to the will; there are no castes or classes of men with the Lord.

First, then, with regard to those who have no conscience we read in "Arcana Cœlestia," n. 1935, "But they who have no conscience cannot have interior thought, and therefore there is no conflict [between their external and interior man]. The cause is that their rational acts as one and the same with the corporeal sensual." Of rational truth separate from its good, or of the man who is in this state, we read that "he is ready to rebuke, to chasten, and to punish; he has no pity; also he is against all others." Further on, in the same number, speaking of this state, it is said that

"it fights against all and all against it; it scarcely thinks of or breathes after anything but combats; its reigning affection or common delight is to conquer; and when it conquers, it glories in the victory" (Arcana Cœlestia, n. 1950). How well this describes the majority of the so-called Christian nations during their whole careers any one can see; and how it sets forth the underlying cause in the separation of doctrine from life, of truth from good, or of faith from charity; for the same number continues, "Such life is the life of truth without good; yea, the life of faith without charity."

This broader view of the human race as a man would, if properly expounded, be of great use in introducing the subject of the New Church as descending from the new heavens from the Lord; for it takes the subject of religion out of the old beaten road of discussion about various shades of doctrinal matters, puts it in its true place as the sum and substance of what the earth was made for, and gives the only adequate reason possible for the creation of the universe (namely, the formation of a permanent heaven from the human race of every earth) as the only efficient provision for the operation of the Infinite Divine Love, in constantly watching over, leading, caring, and providing for, the countless millions of human souls perpetually flowing in to find homes of happy usefulness with kindred souls in mutual love.

For this is the one great fundamental truth of which all the rest regarding the regeneration of man are but the particulars and singulars, absolutely necessary as they are to bring man's mind into the form and likeness of heaven, and into conjunction with the Lord; and the important problem we have to solve is, how best to bring down to the understanding of the natural man, more particularly the vast numbers who have lost touch with the old denominational forms of faith, the truth that the Lord Jesus Christ reigns over humanity as a whole and not over the comparatively few only who are, or have been called Christian, and have made so bad a use of the name hitherto. That His over-

sight is perpetual may be seen in the affairs and happenings of the world as a whole, its years and seasons, its days for action and its nights for rest, its mineral, vegetable, and animal kingdoms, its hitherto hidden forces and activities now being brought to light, each and all provided solely for the human race, who, only since the dawn of the New Age in 1770, and the commencement of the New Church, are beginning to find out the possibilities for happy and contented lives that may be attained when the present consummation of the love of domination over others and possession of their goods, is finished. A full consideration of the subject would require the writing of a brief account of the four ages, and the churches which distinguished them and marked them off into separate successive epochs in the history of mankind on this earth, bringing out clearly the manifest operation of the Divine Providence in preserving the race from self-destruction, and laying stress on the decline and fall of the Christian Church, as showing the necessity of the Second Coming of the Lord as the Divine Truth, and the formation of the new heavens.

Now it is evident that no rational ideas of the Divine oversight, provision, and prevision, can be imparted to the natural mind of man, without some instruction as to the laws of influx, of discrete degrees, and of correspondence; and these laws or methods of spiritual activity require for a basis some knowledge of reaction, equilibrium, and freedom. Some concise account of these, should, therefore, be included; for ignorance of these things is almost universal even amongst the learned, and it makes it at present exceedingly difficult to bring to the ordinary man any clear conception of the subject of this paper, and to show him the necessity of ultimates as planes, inert in themselves, and yet absolutely necessary as subjects, on, in, and by means of which, the active operations of life can be effected. With the merely natural man this information would be at first mere knowledge, which he would have to confirm by reason in order to see it as his law for thought and action; for we read, "Scientific truth is of knowledge, rational truth is

scientific truth confirmed by reason; intellectual truth is conjoined with the internal perception that a thing is so (Arcana Cœlestia, n. 1496). When once this foundation is laid, it is possible to explain the connection of the spiritual world with the natural. And then it can be understood why the writings of the church, in their present form, were absolutely necessary; and in what manner they made possible the preaching of the new gospel and the formation of the new heavens; also that they could not be completed until the final judgment was accomplished and equilibrium restored to the world of spirits, which restoration has also been going on in this world ever since. This, indeed, has been the hidden cause of the extinction of the Roman Pontiff's temporal power, and of the dissipation of the crude forms of belief in predestination and faith alone. And as, in accordance with the known laws of reformation and regeneration there are brought into order, first the natural rational, next the scientific, and last of all the sensual planes, so this restoration of equilibrium proceeds in like order downward from the priestly abuses of order that have cost humanity so much, to the plane below, where it is now effecting the consummation of that perverted kingly rule which claims a Divine sanction and authority for its insane love of conquest and domination at any cost of the lives of millions of men of its own as well as of other countries.

To show the inner working of these marvelous laws that, silent and unseen, guard the human race and guide it towards its manifest destiny in heaven,—now that since the last judgment, spiritual forces are operating with ever increasing acceleration, and whole nations are coalescing and uniting, as like draws to like, in accordance with laws they know nothing of, and the fight for supremacy is being met by the fight for liberty, democracy, and justice, with immense masses of the simple and the ignorant slain, without being in any true sense parties to the fight, or responsible for it,—this is a task to which the New Church on earth should put forward its best efforts, as something to be done, more worthy of the doing than discussing appearances in

the spiritual world, or the exact status of meditations and speculations about creation, the soul, and the future life.

We are instructed also that it is not according to order that man should see the Divine Providence in the face, or before events come to pass; but every man who will, or who is in the affirmative state, may see the hand of Divine Providence in the past history of the world, in the various preparations for man,—the levelling done in the ice periods, and by floods and seas, the storing up of coal, and other minerals and metals for the human race, in the history of mankind as a whole, as nations, and also as individuals. Every man can see also how the Divine power (or to the non-believer, some higher power than his own) first opened for him his conscious life in its lowest sensuous degree; then at the age of five or thereabouts how the impulse seized him to ask questions from a desire for knowledge; and how later, at twenty or so came an influx of rationality and its love of reasoning, together with a new sense of freedom from control. Thus man by his very organization, as well as by that of the earth he dwells on, proves the existence of the wisdom and purpose of his creator. Just so could we read in the history of the past hundred and thirty-nine years the preparations for the New Church, if proper attention and study were given to this matter; and never more should we be faint-hearted or depressed at the slow growth of the Church, but should be willing and anxious to help it grow by growing with it and considering it our neighbor in its own high degree, as the coming down of the Lord's Kingdom to the earth, and of the Lord Himself into the hearts of men.

T. Mower Martin.

THE WARMTH OF PERSONAL RELATIONSHIP IN THE DOCTRINES.

By the Rev. William F. Wunsch.

OUR spiritual life centers in One Divine Person. Its radiation is to and by lesser persons, in whichever world. The sense that at its source and on its farthest-flung circumference, it is always a relation among persons, gives it a certain human warmth. What that warmth is we see best in typical expressions of it, such as we could find without number in evangelism, in the hymns of the Church, in the Scriptures. It is a fervor that results, it would seem, from just this appreciation of religion as personal, intensely personal, relation to Lord and neighbor. It goes with such expressions in the Scriptures as "My King," "My Lord and my God." "Against Thee, Thee only, have I sinned, and done this evil in Thy sight," and all the intimate addresses of the Psalms to God. The same fervor fills such personal references to the Lord, which others are more accustomed to make than we, as to "our blessed Redeemer," "our Lord," and "Jesus," the last of which, used alone, conveys the very heat of the passion for saving human lives. That heat flames in Robertson's words when he preaches God:

> The life of all that is—the Being Who feels and is felt—is loved and loves again—feels my heart throb into His, counts the hairs of my head: feeds the ravens, and clothes the lilies: hears my prayers, and interprets them through a Spirit which has affinity with my spirit.

That heat opens hearts as Joseph Parker appeals to his hearers:

> Bring them all in, sick, weary, wounded, feeble, young, illiterate, poor, insignificant, without name, fame, station, force—all in: gather up the fragments that nothing be lost. Let us go to that

Shepherd—He will spare us and love us. When our poor strength gives out, He will not set His cruel heel upon us, and kill us, He will gather us in His arms and make the whole flock stand still until He has saved the weakest one.

Did we but know the name of our pain we should call it Sin. What do we need then but Christ the Son of God, the heart of God, the Love of God? He will in very deed give us rest. He will not add to the great weight which bows down our poor strength. He will give us grace, and in His power all our faintness shall be thought of no more. Some of us know how dark it is when the full shadow of our sin falls upon our life, and how all the help of earth and time and man does but mock the pain it can not reach. Let no man say that Christ will not go down so low as to find one so base and vile as he. Christ is calling for thee; I heard His sweet voice lift itself up in the wild wind and ask whither thou hadst fled, that He might save thee from death and bring thee home. There is no wrath in His face and voice . . . His eyes gleam with love: His voice melts in pity: His words are gospels, every one. Let Him but see thee sad for sin, full of grief because of the wrong thou hast done, and He will raise thee out of the deep pit and set thy feet upon the rock." (World's Great Sermons, Vol. VII, pp. 207, 208: A Word to the Weary, Joseph Parker.)

The same fervor, sprung from a sense of religion as personal relation, is in Whitefield's impassioned questions:

My dear friends, were you ever married to Jesus Christ? Did Jesus Christ ever give Himself to you? Did you ever close with Christ by a lively faith, so as to feel Christ in your hearts, so as to hear Him speaking peace to your souls? Did peace ever flow in upon your hearts as in a river? Did you ever feel that peace that Christ spoke to His disciples? I pray God He may come and speak peace to you. (The Method of Grace. Geo. Whitefield.)

Directed to excite fictitious religious experience this fervor may often have been; but the fervor itself grew out of the truth of the personalness of religion. It moves us now in such a hymn as this from our "Magnificat":

I've found a Friend; O such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him;

And round my heart still closely twine
Those ties which naught can sever,
For I am His, and He is mine,
For ever and for ever.

I've found a Friend; O such a Friend!
He lived and died to save me;
And not alone the gift of life,
But His own self He gave me.
Naught that I have mine own I'll call,
I'll hold it for the Giver;
My heart, my strength, my life, my all,
Are His, and His for ever.

I've found a Friend; O such a Friend!
So kind and true and tender!
So wise a Counsellor and Guide,
So mighty a Defender!
From Him, my Lord, who loves me, tell
What power my soul shall sever?
Shall life or death, shall earth or hell?
No: I am His for ever.

(Hymn n. 591.)

There is a power of fervor, a fire kindled, from the sense of relation to persons, and above all to One Divine Person, if this marks our spiritual experience. It would seem to characterize spiritual life, if, as one modern writer says,

> Deepening acquaintance with God is the one all-embracing problem of the Christian life; every step of it is a personal relation; and its laws are the laws of friendship. Theology will yet put more meaning than it ever has put into Christ's declaration: "This is life eternal, that they should *know Thee*, the only true God, and Him Whom Thou didst send, even Jesus Christ." (Reconstruction in theology. Henry Churchill King, p. 174.)

Our inquiry is, how do the doctrines of the New Church conduce to give the spiritual experience this warmth of personal relation? How do they look on it even? Askance or with favor? I believe some students of the doctrines, some adherents of the Church, and certainly many who make the acquaintance of the Church casually, fail to find

this warm aspect in our views. That human touch, symbolized by the hand of the ideal Christ upon the shoulder of the preacher in the monument to Phillips Brooks, is to them missing, and a consequent power over the human heart lost. It may even be well to over-press some superficial aspects of the doctrines, from which the impression could come that they impersonalize the spiritual life.

There is an impersonalness about the theological works of Swedenborg, not readily defined. Their mere mass would induce such an effect. They begin to have the impersonalness of an encyclopedia. Their thinking, too, is upon universal truth, free from the local and the personal, in the sense of limitation to person. They have the diffuseness of the abstract, and an aloofness from the world of individual affairs. Then, too, there is the perfect extrusion of himself from his work by Swedenborg. "What earnestness and weightiness!" Emerson exclaims, "his eye never roving, without one swell of vanity, or one look to self, in any common form of literary pride!" Swedenborg's abandonment of his early ornate style for the severe simplicity of the theological works, is often remarked on. Seldom does he voice his own feeling, and usually where the pronoun of the first person appears in the English translation it represents an impersonal verb in the original. Perhaps the occasional personal address only throws the impersonalness of the mass of the doctrines into a more glaring contrast. "But, my friend," the Revelator will cry, "not only cut down the tree, but also dig up the root"; "But, my friend, go to the God of the Word, and thus to the Word itself, . . . and you will be enlightened"; "But, my friend, shun evil and do good and believe in the Lord from all your heart and in all your soul, and the Lord will love you, and will give you a love of doing and faith to believe"; "But, my friend, put faith in no council, but in the Lord's Word" (True Christian Religion, nn. 173(2), 177e, 484(2), 489). And yet again it must be acknowledged that these personal exhortations come in the course of a polemic always, on the idea of a trinity of Persons, on the

teaching that man has no ability to co-operate with the Divine in the spiritual life, on the faith in councils. It is the warmth of controversy, at least in part, and so an intellectual ardor. Still, human life, the highest welfare of it, is warmly kept in view, and to the mood longing for the human touch, these exhortations come like oases after sandy stretches. They also indicate what Swedenborg's own mood and tone would have been, had he been preaching the doctrine, rather than, in the first instance, revealing it in its vast entirety.

But what seeming impersonalness has been described so far attaches more largely to the method of work of the Revelator than to the substance of the revealed truth. Does it seem to any to enter into the matter of his revelation? And here, as was said, it may be profitable to overpress some superficial aspects of the doctrines, from which by any chance the impression of impersonalness might be gained. Those who see human relationship clear and intense everywhere in the spiritual life of the doctrines, naturally miss these glancing aspects.

The Revelator's work was largely the disclosure of the spiritual significance of the Word. To this the opening of the other world was even to him a helping revelation, and in the light of the new Scripture interpretation he formulated the heavenly doctrine. The center and bulk of his work, therefore, was the spiritual interpretation of Scripture. But here impersonalness attaches itself firmly upon his results. To many, he interprets into abstract ideas the most vivid scenes and the most moving personages of the Bible story. He blots out the unchivalrous, and yet warlike and implicitly obedient nomad Abraham, and carries us into a study of spiritual development; he draws the curtain over Joshua, and David, and Isaiah, and declares that the letter and its story is to fall away, that we may see "truth combating," "truth enthroned," "truth laying waste." He reaches out an arm, and, sweeping aside historical event and impressive personality, like some rich hanging, he says, "This is not the thing," and shows us a new miracle-play

in which abstract virtues and ideas have the parts. I overstate the case purposely. But to quote the "Arcana" itself upon this outcome of spiritual interpretation:

When the literal sense passes into the spiritual, such things perish as relate to person, place and the world. (Arcana Cœlestia, n. 4857 (2).)

For the idea of a person is turned in the internal sense into the idea of a thing—as for instance the idea of a man, a husband, a woman, a wife, a son or daughter, a boy or maiden, is turned into the idea of truth or of good. (*Ibid.*, n. 5225.)

There are three things in general which drop out of the literal sense of the Word, while it is becoming the internal sense, namely what is of time, what is of place, and what is of person. (*Ibid.*, n. 5253.)

There is also the slighter impersonalizing in attaching a spiritual significance to a character out of keeping with that character. "In representatives," it is said, "there is no reference to persons" (*Ibid.*, n. 665(2), and many other places). For David to stand for the Divine Truth does not imply integrity or lofty character on his part. Doubtless the preacher of the opened Word is to present its deeper meaning with all the moving force of the historical situation and of the human life in which it is pictured, but from just the work of revelation is the impression unfounded that spiritual interpretation carries one out of human relationships into an impersonal world?

Other superficially-taken aspects of the doctrines may afford ground for the same glancing impression. When the Lord was asked who the neighbor is, He told a moving story of mixed human relationships, and as neighbor pointed out a living person, the Samaritan, or "him that has mercy." But taking up the Lord's answer, the doctrines of His Second Coming carry it, to all appearance, again into an impersonal world:

Loving the neighbor does not mean loving a companion as to person, but loving truth that is from the Word; and loving truth is willing and doing it. (Heaven and Hell, n. 15.)

And again: "Good is the neighbor" (The New Jerusalem and its Heavenly Doctrine, n. 88). This seeming impersonalizing would rob the second greatest relation of the spiritual life of its human warmth.

Some readers find the angels impersonal, as they move in the pages of the doctrines. An essayist from whom we are still trying to rescue favorable opinion about the New Church, says of Swedenborg:

> When he mounts into heaven, I do not hear its language. A man should not tell me that he has walked among the angels; his proof is, that his eloquence makes me one. Shall the archangels be less majestic and sweet than the figures that have actually walked the earth? These angels that Swedenborg paints give us no very high idea of their discipline and culture: they are all country parsons. . . . Strange, scholastic, didactic, passionless, bloodless man, who denotes classes of souls as a botanist disposes of a calex, and visits doleful hells as a stratum of chalk or hornblende! He has no sympathy. He goes up and down the world of men, a modern Rhadamanthus in gold-headed cane and peruke. The warm, many-weathered, passionate-peopled world is to him a grammar of hieroglyphs, or an emblematic free-mason's procession!

Any one at all read in the doctrines can call to mind what it is upon which these impressions hang. And, indeed, there is an impersonalness attributed to the angels in the doctrines:

> So the angels speak, because they are unwilling to speak of persons, since speech concerning persons would turn away the ideas from a universal view of things. (Arcana Cœlestia, n. 7002.)
>
> Angels always remove ideas of person, and remain in ideas of things. (*Ibid.*, n. 8343e.)

To many, the cold blast of the impersonal is icy when they come to read some parts of the doctrine about the Lord. Such intense personal relation to him as fills the quotations with which this paper opened, seem to them to be stood off by the doctrines. It is a common expecta-

tion, for instance, that we shall enjoy the Lord hereafter face to face:

> For tho' from out our bourne of Time and Place
> The flood may bear me far,
> I hope to see my Pilot face to face,
> When I have crossed the bar.

But comes a teaching which, while it dwells beautifully upon the human nearness of God glorified in Christ Risen, interposes also between Him and us a universe-filling machinery of vast spheres and myriad levels of influx, even two great suns, behind and in the first of which the Divine dwells in light inaccessible, in His proper person not appearing outside it to the highest angel. In the Apocalypse we have the humanly-moving picture of the Lord himself at our door, knocking. This presence, we are told in the explanation of the scene, is an influx. Unless care is exercised, may not some well think that we have abstracted the Lord, taken Him away, and know not where we have laid Him? Contrast Swedenborg's own early experience of the Lord's Risen Being, as he recounts it in the "Diary," he says:

> I heard a sound like the concourse of many winds. I wondered what all this meant, and then spoke, as if I were awake. I noticed, however, that these words were put into my mouth: "O Thou Almighty Jesus Christ, Who of Thy great mercy deignest to come to so great a sinner, make me worthy of this grace." I lifted up my hands and prayed, when a hand came and strongly pressed my hands: I then continued my prayer, and said: "O Thou, Who hast promised to receive all sinners, Thou canst not otherwise than keep Thy Word!" I lay on His bosom and looked at Him face to face. It was a countenance with a holy expression, and so that it cannot be described; it was also smiling, and I really believe that His countenance was such during His life upon earth.

Or contrast the hymn attributed to Swedenborg:

> That uncreated beauty, which has gained
> My ravished heart, has all my glory stained:
> His loveliness my soul has prepossessed,
> And left no room for any other guest.

Beside such intensely personal apprehension of the Lord, we have also to put the leading declaration:

> The Second Coming of the Lord is not a Coming in person, but in the Word, which is from Him, and is Himself.

This leading proposition upon the Second Coming would itself suggest that Swedenborg uses the term person in more than one sense, for as Person he represents the Lord always. At all events, he prefers the term "Man," into which, as He uses it of God in the assertion that God is Man, he compacts all, and more too, of what we now put into the idea of personality. It may be this difference in terminology which underlies many an impression of the impersonalness of the spiritual experience put forward in the doctrines. Throughout the teaching of the doctrines God is Man, in the highest sense of Person, and in the sense of having in their perfection and in their infinity the qualities of our manhood. As Man He always appeared, as Man alone could He be adequately revealed. His incarnation also had in view human relations; it was for His friends that He laid down His life. Nor did he ever lose that nearness of human relationship to us, either by resurrection or by ascension. These established the whole Godhead in that nearness. In His Second Coming, He comes not in person, as person is sensuously conceived, or as a physical presence, but personally,—never in so intensely personal a presence. Only out of His manifestation of Himself in His Second Coming could there issue such a sense of human relationship as that, for example, in the lines:

> Through the thunder comes a human voice
> Saying, O heart I made, a heart beats here!
> Face my hands fashioned, see it in Myself.
> Thou hast no power nor mayst conceive of Mine,
> But love I gave thee with Myself to love
> And thou must love me who have died for thee.

What is "person," but this power of love, this ability to address human mind and heart in His Word, a manner

of being of Whom we are the image, and with Whom there is this possible human intercourse, therefore? Human intercourse lies exactly in this realm of mind and heart. They are the person. And in this, the higher sense of person, the Lord is assuredly to be said to make His Second Coming "in person." In the Word? yes; but that is itself the expression of "person" only; it is from Him, it is Himself, an undetached product of His mind and heart, in which He reaches the human mind and heart.

To take up the other apparently impersonal aspects of the teachings in order. It is common knowledge that what Swedenborg heard in the heavens necessarily lost in eloquence in being related by him in the languages of the world. His angels are bound to "Swedenborgize." He can but put into his own habit of speech as much of the perceptions and light of the heavens as language formed from material ideas will bear. But their impersonalness, so far as it is real, is that of freedom from the confinement of thought to the person. The angels think without prejudice or influence from person. Is this saying more than that they view truth as universal, apprehend good as the Lord's? They are themselves men and women. The angels never were human in any doctrine of them until this of the New Church. Heaven is a human society. The objective world there is plastic, livingly responsive to personality, has humanness. The human relationships of the other world are extended into this. Influx is not impersonal. It is the expression of a person. And in the doctrines the whole sphere of conflicting moral influences in which our life is lived, is the sphere of invisible companions. It is in the evil counsel more especially of such invisible companions that the Psalm bids us to avoid walking. It is of their helpful influences that the Psalms declare that angels shall uphold us in our way. The constant personalness of the Psalms is maintained for us by the doctrines. "Depart from me, ye bloody men" has its echo in such passages as those which counsel us to shun evils as so many dusky and fiery devils, or as though an infernal horde with

torches in hand were endeavoring to overtake us and throw us upon a burning pile (True Christian Religion, n. 510). An evil suggestion pressed upon us is a personal insult. Treat it as such, is the bidding of the doctrines.

As for the seeming impersonalness of the neighbor, the good which we are to love as the neighbor can exist only in persons. We are only bidden to love the true person. Such attachment to the sensuous presentment that we grow indifferent to the interior quality of the individual, is unethical and unspiritual friendship. Why, the doctrine of the neighbor, so far from depersonalizing him, indeed personalizes forms of good which we have not treated as coming within the intent of the Second Great Commandment. The doctrine personalizes the community, the Church, the unseen kingdom of God. We are to recognize a larger manhood in these. We can spend a love upon them such as only a person can receive and reciprocate. The warmth of human relationship is extended to relations, as of the state to the individual, of country to country, in which cold blood has been the rule, and inhumanness.

Similarly, with the Word, and its spiritual interpretation. The personages of literal history disappear, it is true. But we enter then into a better appreciation of what it is that constitutes *us* persons. "Personality," one writer says, "Personality in man is made up by the combination of the powers of intellect, sensibility, and volition in a self-conscious unity, with moral judgment crowning their action with significance." The spiritual sense of the Word undoubtedly makes this conception much profounder, and is the vivid record of the growth of the person, in the sense of the spirit, or of the will, which is the man. Spiritual interpretation of the Word relates it at every point, then, to the personal spiritual life. But much more than that. It presses on into a contemplation of that One Perfect Human Life, lived by God in the person of Christ. Moses is lost from view, and so is Elias, but in their place not abstraction succeeds, but One Divine Figure that fills the Word perfectly. Indeed He is the Word. That doctrine per-

sonalizes *the Word*. The Scriptures become—what they truly are in essence—His Voice. We can so apprehend them as to hear Him speaking. It is thus that He speaks with every man (Arcana Cœlestia, nn. 49, 904, etc.). Press to this relation with the Lord in the Word, which is discipleship under Him in His Second Coming, and the Scriptures are more than God's "letters full of beauty," records of His "actions famous far and wide"; they are the Lord speaking in personal intercourse with us. They are more than that; they are the Lord acting upon us, as another might influence us to a course of action. He fits Himself, part for part, upon our personal life, as Elisha did upon the widow's son, and makes us personally to live. When we mount to the spiritual sense of the Scriptures, and its truth and universal outlook, we are, as never before, concerning ourselves with the spiritual or Christian personality as it may be realized by us, and as it was perfectly and uniquely realized in the Lord.

Swedenborg uses the term "person" most often in the sense of external presentment, or of personage. He does so right along in the phrase "abstractedly from the person," in the declaration that persons vanish from the view as the thought rises to the interior sense of the Word, and in the admonitions to friends to regard not the person but the true quality of the friend. He would seem to bring into view what we mean ordinarily by "personality" and also "person," under the terms Man, Human Form, and Love. When modern philosophy and theology speak of the value of the person, they mean nothing contradictory to Swedenborg's idea of the person; as a matter of fact, he is pointing out wherein the value of the person resides, indeed what person is. Will and understanding is his first answer, and his others are but variations, expansions, or specific applications of this. The warmest personal relationship ought to take account, according to him, of the character, then, that enters into personality. Its warmth is rightly proportioned to the true humanness, or intelligence and love, of the other. Love to God surpasses all other love

for absorption and intensity. But it again is fastened upon essence first, then upon the person (Apocalypse Revealed, n. 611(7)).

Our human feeling, as Swedenborg's warning to friends would intimate, tends to run with the superficial apprehension of person. That is, we see the outward person larger than we do what the doctrines would call the real man. We are likely to do so in our own case. We give ourselves personal importance, cherish a purely personal pride, feel pleasure with others only as they fall in with our plans and way of looking at things. This is that personal life, which, as the writer takes it, we are to lose to gain a higher. There is similarly a ready warmth and fire kindled when the imagination pictures to itself the historical Christ hanged upon the cross. That may not be the warmth after all of any living, human relationship. There is a much finer and larger idea of the One Divine Person to be had than that. But the interior apprehension of person in the case either of the Lord or of the neighbor may be long in clearing, and the heat that goes with it consequently in coming. There is here an induing with power that must be waited for. Our first enthusiasm had an object close to the eye—the historical Christ. We would fain have lain in His bosom as the beloved disciple did. Our affection kindled readily upon Him. Yet it was of a quality to burn out. Other lower affections took the blaze. Imagination was unequal to the task of holding the love's object steadily before it; it was lured to other sights. There had to come a crucifixion of the fleshly Person. The Risen Christ had to make His appearance. It is He, Person matching our person in heart and mind, and in actual touch and present contact with us, that regains our love and holds it forever. We may have intellectual steeps to climb over, too, as well as moral difficulties. He may seem placed out of human relationship with us, behind a double universe of spheres and influx and dead and live suns. Again we are mistaken. These are not heavenly steeps, for us to climb, to bring Him down. They are His own progress to us. He

has come down all this way. They are meant to bring Him near. I take it that it is at this point that we can turn to Him in that love which is the true warmth of our personal relationship with Him.

Theology to-day is tending to re-statement, not in legal terms and relations, as was phrased the doctrine of vicarious atonement; nor in governmental terms, as was much of Calvinism; but in the terms of human relationship. But such have been the terms of the doctrines of the New Church of course from the outset. New phrasings indeed have been coined to bring out in full the human relationship of which the spiritual life consists. "Conjunction with the Lord," "consociation with the angels," "marriage of will and understanding," "marriage of good and truth in the Word," "the Lord the Bridegroom and Husband, the Church the Bride and Wife"—the doctrines drip with humanness just by force of these few terms. Our own relationships are parts of our relationship to the Lord. From Him the parental love, from Him the love that makes marriage, from Him every human relationship. How perfectly our relation with Him follows the laws of friendship. There is mutual self-revealing—He gives His Word, we in self-examination seek to meet His advances. There is mutual trust—He gives us our life in our hands, we are confident that He saves. There is reverence such as we give personality—He respects our free choices, and we stand in awe of His infinite mercy, love, and gentle dealing. There is mutual giving of self—He seeks but to bless us in spiritual character that He confers, and we put forward those personal powers by which we apprehend Him and lay hold on His gift. There is the same possession of common interests as brings friends together—He is seeking a heaven from the human race, and we, under Him, have espoused the same goal for our lives. Where, upon our relation to Him or our relation to others, do teachings exist that evoke that warmth of personal relationship in religion which the doctrines do, of Him Who is making His Second Coming, as the Divine-Human Person?

WILLIAM F. WUNSCH.

THE GROWTH OF RELIGIOUS LIFE.

By the Rev. Albert Björck.

IN considering the growth of religious life it is first of all necessary that we all have the same understanding of what constitutes a religious life. Among New-Churchmen there ought to be no difference in the conception of what religion is, and therefore what a religious life is, but we live in a world where the ideas on this subject are very varied and confused, and we are more or less prone to be influenced by, and receive more or less strong impressions from, the atmosphere of thought that surrounds us. It may therefore be well at the outset to direct our attention away from the confused thinking of the world around us, and to the truth as seen and lived in the heavens and revealed to us in the heavenly doctrines of the Word.

We are told that all religion is a matter of life, and that the life of religion is to do good. In these few words the whole subject is, so to speak, summed up, but still we cannot understand the import and meaning of the statement if it is withdrawn from the light that emanates from the doctrines of the Word, especially the doctrine of the Lord. We cannot decide for ourselves what is good, for none is good but God alone, and our knowledge and understanding of what is good, and in what the doing of good consists, must therefore rest and depend on our knowledge and understanding of God. In the degree that our conceptions of God are imperfect or mistaken and false, in the same degree our conceptions of religion and the life of religion —that is, the doing of good—necessarily will be imperfect, mistaken, or false.

The Lord our God creates man in the natural world for the purpose, or with the end in view, that he may here by

his own free choice, develop affections which embody or, what is the same, are finite human forms of the infinite love and life of the Lord. If such affections are developed in man and decide and rule over his motives and actions while living in the world he has heaven within him, and is, even here, consociated with the angels of heaven. He has eternal life, and when he leaves this external bodily existence with the death of the natural body, he enters consciously into the life of heaven on its own plane. The natural life here is therefore the means which our God and Creator employs in order that men may become heavenly beings, able to receive the good of His life, think from His wisdom, and feel towards others from His love. The Lord, who is eternal life itself, has therefore always the good of eternity in view, and the good things of this life are only the means by which men can be gifted with that higher good. When men lose sight of the life after this, or when they let their love for the things of this world interpret their understanding of God, His will, and the truths of religion, the good they are striving for, and the good they think they are doing are no longer good. With these most essential truths regarding what religious life is, held in our minds, we are better able to follow and understand the laws that govern all progress of religious life, and which also are the causes of differences in religious conceptions and states among individuals and churches.

When a human being is born to life in this world, he is the most helpless creature imaginable. He does not know anything, does not understand anything. No instinct tells him how to preserve his life, what to do or even how to obtain the food he needs in order to live. And if he had such an instinct, it would be useless to him, because he is also absolutely helpless bodily, absolutely dependent on others—he cannot even move without their aid.

No animal is born as helpless as the human babe, and yet, how immeasurably superior to any animal is this little bundle of organs through which life pulsates, and which in the beginning only mechanically breathes, sucks, and swal-

lows, without conscious will or knowledge of what it is doing. For within every babe born into the world limitless possibilities are slumbering. Born without knowledge of anything, he is given the capacity of learning all things. Born a perfect stranger in a strange world, without any understanding of it or of himself, he has, even before birth, been endowed with spiritual receptacles of life which enable him to develop an intellect surpassing the instinct of the highest animal in a degree that is beyond comparison. He may develop an understanding that embraces the natural world in which he lives, with the many divers and wonderful laws that rule its phenomena; and that compasses the earth's relations to the heavenly bodies, that grasps the largest of things equally with the most minute, including his own natural life and its operations. And not only this, but also under the laws and activities of mental and spiritual life he can receive a knowledge and develop a true understanding of the Cause of all existence, namely, Life itself, from which all things exist, and so he may learn to understand himself as an immortal being.

And this understanding, no matter in what state of development we encounter it, whether we think of it as the first glimmer of logical reasoning, when the mind learns to associate things so that the relations between cause and effect begin to be seen in them, or the most highly developed understanding in any individual that ever lived, or even the sum total of the understandings of all individual minds seen as a unit—all of it is the effect of impressions from the outer world on men's bodily senses. In no other way can we, as natural beings, learn to know and understand. The surroundings to which at birth we were absolute strangers teach us through the bodily senses, because through them the soul becomes conscious and is awakened to activity in the form of thought, study, and reason, which in their turn decide and give form to the affections of the will, or at least modify their expressions in act. The impressions and experiences coming to us from without are always the means by which the spirit's activity is aroused, and through that

activity it becomes possible for us to get an understanding of the world we live in here, and even of life immortal.

The life of the spirit is the will. The spirit of man is created for eternal heavenly life, and the understanding is the means by which the affections of the will may become ordered, disposed and developed as to quality and given forms of activity which are heavenly. The truths of heavenly life must therefore be received in the understanding, and there work upon and influence the affections of the will if man is to fill the place and perform the work in the heavens for which he has been created. For it is the ruling love that really is the man, determining his quality, his form as a man, and the character of his activity, forever. While it lives in a material body as a natural man, the spirit can receive the truths of heavenly life and choose to follow them. Receiving life from the Lord, in the will, men can by obedience to their understanding of those truths become individual forms of the Lord's life, feeling that life as their own, and giving it expression as of themselves. Unless men as natural beings could receive Divine truth in the understanding, and be guided by that understanding, no angelic beings could be created. It is the Lord's method of creating angels, a method which gives to men the ability to co-operate with Him of their own free will, and this must be done while the spirit is yet living in the natural body, and from its connection with that body is conscious of being a natural man.

But nature does not tell us about God or heavenly life, unless we are first instructed that there is a God who has created nature according to His laws. Nature alone can tell us nothing about eternal life, nor instruct us about right or wrong, good or evil, beyond what appears so to the life of the senses that we share with the brutes. On the contrary, the impressions that observations of nature alone bring to our senses, and the understanding of life thus obtained, seem to teach that everything living today must die tomorrow, and that that is the end of it. Without a revelation from God teaching man about the truly human

life, that is, about that life of man which is higher than the animal's, his life as a moral and spiritual being, man would never know anything about a God or a life after this.

But that revelation from God must also necessarily be given in a form that comes within the conscious grasp of man's external senses, seeing that man is born without knowledge and perception, but with ability to learn and understand through the senses. God's revelation of the higher life must, in other words, come by word of mouth to his natural sense of hearing, or by written words to his natural sense of sight. This is equivalent to saying that the revelation must be given to men through men, and that in external form it will vary according to the state of the individuals who receive it from God.

All religions of the world represent remnants at least, of such God-given revelations to the children of men. God's Word to the Christian Church has taken thousands of years in its descent out of the heavens from God to men. The states of the human instruments have differed, and in His all-wise Providence the Lord has used the minds of many men of different times for making known His truth in such form as they could receive it, and many descriptions of human events have been so overruled and shaped as to become clothing for the truth of His spirit, revealing to men of later ages the truths that can keep them spiritually alive.

It would be of interest here to dwell on the inner perception which we are told was given by the Lord to the first men on earth, which was His revelation to them, and which, working together with their bodily senses, brought them a knowledge of heavenly life, and developed in them a church, and also how all written revelations had their first origin in that perception; but that would make this paper too long. Suffice it now to recall that when men on earth in the posterity of the Most Ancient Church no longer could perceive the Lord's love and wisdom revealed to them in nature, in other men, and in angels, and therefore no longer could hear Him speak through them, some truths of heaven that had thus come to men were preserved in the form of

traditions, and later written down—precepts and teachings of good life for the guidance of those who by their own disobedience had lost the power of perceiving heavenly truth, but instead had been given an understanding separated from the will, and therefore capable of being instructed. If men had truly obeyed those precepts the experience or inner knowledge of spiritual life gained by such obedience, would have made them capable of receiving truths supplementing and perfecting their knowledge and influencing their lives until the former perception could be restored, coupled with a rational understanding in the natural mind of the truths of heaven.

That there was such a spiritual growth among individuals we cannot doubt, but the mass of men did not obey, and the revelation given through those who did necessarily took a form adapted to the understanding of those others who could be helped by it. It became more and more external in form; the Divine and spiritual element in it was not recognized; the precepts of life, the prophecies, and the promises were misinterpreted by the merely natural understanding of men, and explained to accord with their own selfish affections. The time finally came when the Lord and Creator of men could find no man to receive and make known the truths revealing heavenly life, and then He became Himself the Savior, the Way, the Truth, and the Life. He came to men on earth in a nature like our own. The Spirit of Infinite Love and Truth was born on earth and dwelt in a human nature begotten from a human mother, and inheriting from her all the tendencies to evil which through the ages had led men away from Him and human life in His image and likeness. In that human nature He rendered perfect obedience to the precepts of life He had given through men in His Word. In His human nature all the prophecies and promises of the former revelation were fulfilled. The Divine spirit of love and wisdom in them was revealed and made a living reality in His human life, in His love for their salvation from evil, in His teaching that sprung directly from that love, and in

His works. In short, He was the Word, God's revelation of true human life, made flesh. The same Life that had created men was in the world with them, visible to them, talking to them, and performing the wonderful works of love, driving out the spirit of evil, and revealing the spirit of unselfish love. He came to His own. He was the true light that lighteth the world, but His own received Him not.

The selfish love of power that ruled the leaders of the church in whose keeping the Word had been entrusted could not recognize in the Divinely Human life of the Lord the promised Messiah who should save men from their enemies, and they treated Him, the Word in a living human form, as they had before treated the written Word. They could not recognize Him, because there was in them no innocent desire to be freed from selfish lusts and thoughts; they did not look upon them as their enemies from whom they needed to be saved.

The Lord came to save men from the love of self by showing them that His life became glorified and Divine, with power over death, because He expelled from it all the loves of self, of power, and of the world, which loves he had inherited in the natural humanity from the mother; and He did this by obedience to the will of the Infinite unselfish Love for the eternal welfare of others, which love was the very Father of his earthly life. This is the inmost reason why He was born on earth so that there in a man's life He might overcome the power of evil and show the Divine love in human thoughts, teachings and actions. The Lord comes again now, according to His promise, as the Spirit of Truth, revealed out of His own Word, showing us that He, who in a natural life here expelled everything of self, everything of evil and falsity, and in their place brought down the Divinely human love and wisdom, thereby overcame hell and death, and that His Divine Humanity is eternal life itself, God over all, the Father of all really human, that is, unselfish, thoughts and affections, in us. As the Spirit of

Truth He shows us out of His Word, that only by learning love and wisdom from Him can we know what love and wisdom are, and be saved from the selfish loves and the false thoughts which are the real enemies of our eternal life. As the Spirit of Truth in His Word He shows us that only through Him and His power can we be saved from these our enemies. Through Him only can we be inspired with the desire to obey His will and follow the teaching of His Divine human truth, when we once have recognized that the love of self and its thought is the root of all evil. And He can give us of His power to obey, because He in His human nature overcame death, and lives, ruling the heavens and the earths, and the very hells from His infinite love through his infinite wisdom.

This Spirit of Truth in the Word is the Comforter, the Redeeming spirit, which, when we give it entrance, can draw us to Him and to eternal life. It is He Himself, His own Divine love and wisdom, in a Divinely human form, possible for us as spiritual beings living in a natural world to recognize and rationally understand through the teachings given to His New Church. In and through that revelation He now comes spiritually to men on earth, seeking to be received by them, just as He did as the Word made flesh in His natural life on earth. And the babe who is born without any knowledge of anything, without any perception of life, but with the ability to learn all things, can, if it is instructed from the Lord's revelation, develop a rational and spiritual understanding of the Lord as Infinite Man, Infinite Life and Love, and learn to obey His commandments, and thereby to overcome the evils of hell and live in the Lord's heaven in blessed usefulness, peace and happiness.

But, however true it is that the possibility of growth of the human understanding is limitless, and can come to embrace not only this world but the truths of God and eternal life, it is equally true that the state of the understanding differs with each individual according to age, experience and knowledge, and that for the same reason it differs in

the same individual from day to day, and from year to year. The understanding of men is a matter of growth, and different men will therefore understand the same revelation in different ways, and each individual will see any particular truth in a different way today from what he did a year ago. This is a cause of differences in religious conceptions that always will exist, and which did exist even in the Most Ancient or Adamitic Church.

In a family where there are a number of children of varying ages, the understanding by younger ones of the instruction that they receive from parents or teachers in the truths of the Word is necessarily different from that of the older ones. Most of the instruction is only retained by them in the memory without much understanding of its real import, with the exception of a childlike, elementary understanding of certain rules forbidding some things because God does not wish us to do them. This understanding may grow indefinitely as they obey the commandments of God which teach men to love and do good to each other. The experience gained by such obedience will then give them a truer, more interior, knowledge and conception of the God who gave the commandments. For it is always true that life in obedience to the commandments of God brings with it its own proof of their Divinity, and of their power to bring heavenly happiness to those who obey. Our Lord expressed this truth very distinctly when He said: "If any man will do His will, he shall know of the doctrine whether it is of God." In this way the life of obedience to truth in the memory, which is the first stage of religious life, can grow and develop into a life of understanding and wisdom as individuals grow to old age; and their understanding and wisdom may become more fully developed, more perfect than that of their parents and teachers when they left the earthly life, in accordance with the words in the 119th Psalm: "I have more understanding than all my teachers, for thy testimonies are my meditations."

This possibility of individual progress in the life of religion is the basis for, and the cause of all possible prog-

ress in religious life of the human race as a whole. For the understanding of truth that is not merely an intellectual recognition, but the fruit of obedience and the experience of the result of obedience, brings with it a steadily developing inner knowledge of truth, and an increasing power of discriminating between good and evil.

Different degrees of development in the life of religion among men on earth are absolutely unavoidable, because this life always will remain the means by which the Lord creates spiritual beings in a spiritual world. This life must always be, as it were, a preparatory school for the higher life of the spirit, a school which some scholars are constantly leaving—prepared or not for the life of heaven according to the degree of obedience they have yielded to the teaching of the Master—and which others are constantly entering, without knowledge or understanding, but able to be instructed and able to learn; and the school comprises many classes or grades. There must, therefore, even among those who accept the Divine origin and truth of Revelation, and who are inspired with a common desire to understand and live according to its teaching, looking to the Lord Himself as the Head Master, always be differences in knowledge and understanding of Him and of heavenly life. Consequently there will always be differences also in their understanding of religious life and of the duties which the truths of religion demand of them in different situations and in different conditions of social or civic life. But these differences should not separate men or make them strangers to each other; they should not create opposing heresies or sects. For disagreement in the understanding of the Divine Revelation does not prevent such men from constituting one united church, even if the idea that the Church as a whole can be unanimous in its interpretation of Divine truth as applied to different phases of civic life, or reform movements must be given up as impractical dreams.

That idea has within it the tendency to create real differences among men of the Church, and to cause strife and

dissension, because it necessarily rests on the assumption that the spiritual insight of some, applied by them to activities in the natural life, should govern those who have not the same insight, and who therefore cannot make the same application in perfect freedom. The application of spiritual truth to the affairs of natural life must always be left with the individual, if freedom is to be preserved in the Church, and, with that freedom, unity. For the oneness, or the conjoining force within the Church comes also from the Lord, and when received by men it shows itself in their unanimity in looking to Him in His Revelation for the truth that should govern their lives, and in their willingness to live according to that truth as far as they individually see and grasp it. Such men constitute the Church on earth, and they will look upon one another as brethren, each recognizing the other's desire to understand and do what the Lord reveals to be of true life; and the desire for such understanding for the sake of doing it will unite them all. Then man will ascend from one round of the ladder to another, and those on the upper rounds will stretch down their hands to those below in loving efforts to help them up on the higher round; and those on the lower rounds will accept the proffered aid in perfect confidence in the love, ability, and understanding of those above. Men's desire to be governed by the will of the Lord is then the uniting and deciding force which welds them together, partakers of the blessings of religion, and in that desire the Lord Himself works to draw them all nearer and nearer to Him, and to teach them how truly to love Him and the neighbor, and how best to express that love in natural life.

In such a manner we can conceive how true knowledge and understanding by men of the truths of religion can grow from generation to generation, followed by a more and more perfect life in obedience to those truths, which life is religion itself. And the outlook is not closed here, but we can even conceive how the life of religion in men on earth, growing and progressing into deeper knowledge of the Lord's life, creates them into individual human embodi-

ments of the Lord's love and wisdom, and that therefore when they leave the bodily life of this world, they can take with them into the spiritual world, where the forms of their affections and understanding become visible, some glory from the Lord's life not seen or known there before, and so contribute to the growth and perfection of the heavens themselves.

Verily, the heavens are created by the Word of the Lord.

ALBERT BJÖRCK.

PSYCHO-ANALYSIS.

By the Rev. E. M. Lawrence Gould.

IN a much-appreciated paper published in a recent number of the New-Church Review, its readers were urged to "insist upon being New-Churchmen." They were told that one of the best ways of doing this is to keep thoroughly abreast of the scientific and intellectual movements of the day, and to bring to bear upon them the light of the teachings of the New Church. It is with the desire to do my share in fulfilling this injunction, with which I am most heartily in sympathy, that I shall try to bring to the attention of those of my readers who are not already familiar with it the new science—and in a sense the new art also—of Psycho-Analysis. In doing so I am keenly conscious of the fact that the subject is one which ought rather to be considered by one who is a trained psychologist and a physician as well as a man well versed in religious doctrine; but if I should succeed in arousing the interest and in enlisting the abilities of some such persons in a further study, my chief desire would thereby be achieved.

Psycho-Analysis may be defined as, in practice, a new form of mental therapy. That is to say, it represents a new, and to all appearance, a highly successful method of curing the milder forms of mental disease, and also those physical diseases which have a mental or psychic origin. It seems to have met especial success in dealing with the various forms of that mysterious and subtle ailment known as hysteria, or neurosis, to which a large and growing body of physical and mental ills is nowadays attributed.

But behind the actual practice of Psycho-Analysis there lies a body of new discoveries and theory in the realm of experimental psychology; and behind these again—as in every movement that is of any vital importance—there is

a body of philosophical teaching. It is in this latter, rather than in the actual therapeutic practice, that the interest of the average thoughtful man will lie.

The idea of making a scientific analysis of individual mental processes is of course not new; but the present form of Psycho-Analysis may, for practical purposes, be said to have originated with an Austrian neurologist, Prof. Joseph Breuer. If the method was Breuer's discovery, however, it owes its greatest development and success to that gentleman's junior colleague and assistant, Dr. Sigmund Freud, who is at present, as I understand, at the head of the Clinic of Psychiatry at Zurich, Switzerland. In fact the writings of Freud, especially his "Interpretation of Dreams" and his "Three Contributions to the Sexual Theory," are the real "original documents" for our present study. Other names of prominence in the history of the psychic-analytic movement are those of Dr. A. A. Brill of New York, who made the authorized English translations of Freud's books, and was himself an assistant at the Zurich Clinic, and Dr. Ernest Jones of Toronto, an able experimenter along similar lines. Both these men are the authors of valuable works on Psycho-Analysis. The science has also had a number of interpreters in popular terms, among whom may be mentioned Max Eastman and H. Addington Bruce, who have done interesting journalistic work in magazines like *Everybody's* and *Good Housekeeping*. Popular and scientific activities are united in the work of the well-advertised Professor Muensterberg of Harvard, who, while not in any sense a follower of Freud, has made investigations of a somewhat similar character. A thorough study of the subject would involve in addition an acquaintance with the work of Professor Charcot of Paris, to whom Freud says that he is indebted for early encouragement and inspiration.

The actual genesis of the Freudian method of Psycho-Analysis was, as I understand it, somewhat as follows: Dr. Freud, as a specialist in nervous and mental diseases, came in frequent contact with certain types of hysteria,

obsessions, fixed ideas and the like. The only method he knew of treating these cases was by hypnotism or suggestion. He found, however, that this method, aside from certain dangers, was not uniformly effective. Some patients could not be hypnotized at all, and the response of others to hypnotic suggestion was so slight as to make treatment of them by this method very unsatisfactory. He therefore conceived the idea of bringing the patient's own powers into play—of encouraging him to correct his own abnormal ideas instead of having them forcibly corrected by hypnotic means. In order to do this, it was necessary to bring the patient to as clear an understanding as possible of his own mental condition. With this end in view, Dr. Freud encouraged his patients to tell him all they could about their mental life, their feelings and ideas, and especially such feelings and ideas as they felt naturally inclined to suppress, through shame or embarrassment. They were urged to suspend, for a time, their critical faculty, and to relate everything that came into their minds. He found it possible in this way to get the patients to admit many thoughts and ideas of which they had not previously been conscious, and yet which proved to have had a greater effect upon their lives than those which had come to acknowledged consciousness. Further, in many cases these unconscious feelings proved to be at the root of the disease from which the patient suffered, and when they were acknowledged and the connection established in the patient's mind, there was usually a rapid recovery.

Here is a case in point, which was observed, not in Zurich but in New York, and is said to be well authenticated. A man of middle age had been suddenly stricken with blindness. He consulted several oculists, and all agreed that there was no organic trouble in the eyes. He then went to a psycho-analyst. After several conferences the patient admitted that he had been having serious trouble with his wife, who, he said, had a savage temper, and was generally bitter and abusive in her attitude toward him. He had considered a divorce, but had not sought one on account

of his attachment for his children. At the same time, the thought had frequently come to him that he "hated the sight of his wife" and that he "wished he might never see her again." The physician said to him, "Could you not have managed that in some easier way than by going blind?" Thereupon, to quote the official report, "the patient took a newspaper from the table and began delightedly to read it." He had been actually blind, but his blindness was of mental origin, and the mental cure brought about its immediate termination. This is only one of hundreds of spectacular cures which are attested by the most reputable authorities.

Let us now consider the means by which the subconscious motives which are thus at the root of mental disease are brought to light. Strange as it may seem, it is asserted by the Freudians that by far the most important of these are the patient's dreams. (We have already mentioned "The Interpretation of Dreams" as Freud's most important work.) Dr. Freud first became interested in dreams through their being related to him by patients in the course of psycho-analytic treatment, and by much experiment has evolved a dream-psychology upon which much of his work is based.

In the first place, he and his followers maintain that every dream represents at bottom the fulfilment of a wish. That is to say, we win for ourselves in dreams the things which we cannot get in reality. The simplest form of dream, therefore, is that, for example, in which a hungry man dreams of food, or a thirsty man of water. The dreams of children, whose mental life is much less complicated than that of adults, are usually simple wish-fulfilments—as when they dream of Santa Claus. In the case of grown people, however, the wish is much less likely to appear in a simple form. This is because the wishes which we realize in dreams are usually those of which we are not, or prefer not to be, conscious. In such cases, the wish most commonly presents itself in such a form as to be unrecognizable, except by psycho-analysis.

For example, one of Dr. Freud's patients came to him with the account of a dream in which she had seen her sister's child lying in his coffin, surrounded by mourners. Knowing his theory of dreams, she defied him to show any wish in this one, as she loved both her sister and her nephew dearly. It was developed in the analysis, however, that a previous child of the same sister had died, and that the dreamer had met at the funeral a man with whom she had secretly fallen in love. The meeting had been casual, and she had not seen him again. She finally admitted that it had occurred to her that the only way in which she would ever meet her hero again would be through another funeral. Hence the dream.

The reason why the wish-fulfilment in dreams occurs in this indirect manner is explained by Freud as follows: There are in our psychic life two forces, that of spontaneous impulse and that of repression. The latter is a development resulting from our social and ethical ideals, and tends to keep from our consciousness anything which our judgment would regard as wrong or foolish. In a dream, these two forces come into conflict. The natural impulses wish to come into consciousness, while the repressive force, to which the Freudians give the name of the "censor," seeks to prevent their doing so. The result is a compromise. The wish comes into consciousness, but in such a form as to be unrecognizable. Thus there are in most dreams two contents, which are called the manifest and the latent or real; and it is the latter which is valuable for psycho-analytic purposes.

The connection between the two may depend upon association, as in the case of the funeral dream cited above, or it may depend upon symbolism. The latter form of "substitution"—as the compromise with the psychic "censor" is called—is the more baffling, and is therefore commonly employed in the case of those wishes of which we are most certain to be ashamed and which we "repress" most vigorously. Thus dream symbolism is frequently found in the cases of wishes of a sexual or erotic character, or of some unnatural form of hatred. Dr. Brill speaks of a

man who related a dream in which he had witnessed the assassination of the governor of New York, and who finally admitted that he had cherished from childhood a violent grudge against his father. The similarity between governmental and parental authority here furnished the basis of the symbolism, and it was also shown that the man had been in the habit of speaking of his father as "the governor."

One fact which Freud considers to have been thoroughly established by his study of dreams and dream symbolism is that the sexual impulse plays a much more important part in human life than is commonly acknowledged. He holds that nearly all dreams have some concealed erotic element; and also that most, if not all, of the nervous diseases arise from some disturbance of sexual life, or from some sexual abnormality.

He denies entirely the common idea that sex impulses begin approximately at the age of puberty, maintaining that their genesis must rather be sought in earliest infancy. According to his theory the child finds the first object of sexual feeling in his own body. This "auto-erotism," as it is called, is probably the cause of thumb-sucking, etc. Next come the persons of others, irrespective of sex; and next, usually the parent of opposite sex from the child. Freud dwells at length upon the ancient myth of Œdipus, who unwittingly married his mother; and maintains that its power lies in the fact that it expresses a universal human instinct, though one which is sternly repressed in adult life through the later-developed horror of incest. No tragedy could so move us, he says, which did not find an echo in our unconscious feelings.

Under normal conditions, all these early sexual impulses are eventually "sublimated," or turned into higher channels. Thus homo-sexuality becomes the love of our fellow man, and the love of a parent is transferred to a wife or husband. In many cases, however, traces of the original feeling remain in the subconscious, and give rise to psychic phenomena of later life. When a man "falls in love at first sight," it is often because he sub-consciously traces a re-

semblance between the woman of his choice and his mother. And where, through petting or excessive affection, the parental tie has been unduly emphasized there may be developed an inhibition which will stand in the way of the subject's marrying at all, though he will always be unconscious of the reason. This also has been frequently confirmed by psycho-analysis.

Further, along with the love for the parent of the opposite sex, there may develop an unconscious hatred for the parent of our own, who is regarded as our rival. This was the case with the man, referred to above, who dreamed of the assassination of the governor. And where the "sublimation" of these early sexual impulses does not take place at all, we have the various forms of so-called "unnatural vice," Narcism, homo-sexuality and so forth. They are not properly "perversions," so much as cases of arrested development.

The importance of this teaching lies in the emphasis which it puts upon the effect of the environment of childhood upon adult life. To quote Freud directly, "For better or worse, the attitude which little children develop toward their parents and immediate family is, after heredity, the chief influence in determining their choices in after life, in determining the trend of their characters, in determining their attitude toward the world." Another typical case is cited by Max Eastman in *Everybody's Magazine* for July, 1915. A rising young lawyer developed an abnormal shyness and sensitiveness when in the company of others. Of course, the shyer he felt the more awkwardly he acted, and the more awkwardly he acted the greater his sensitiveness. He moved in a "vicious circle." Finally he consulted a neurologist. He had been rejected not very long before by a young lady to whom he was passionately attached, and had had a violent illness as a result. Still he had known the lady but a short time, so that the analyst was not satisfied with this circumstance as an explanation of his condition. It was finally shown—by analysis of his dreams, as well as by his own accounts—that the patient had been idolized

in childhood by his mother, to whom he had formed the habit of going in every emergency. Although she had been dead twelve years, the habit persisted subconsciously, and the lack of his mother's consolation was at the bottom of his diffidence. Also, an association of the young woman with his mother had been the basis of his unfortunate love affair. His case was diagnosed as "acute infantile nostalgia." Once the situation was made clear to him, he gradually overcame his shyness, and became a normal human being.

I have dwelt at this length upon the results of dream study because these give by far the most important material for psycho-analysis. There are, however, two other ways of discovering unconscious feelings and desires which should be mentioned—namely, the study of unconscious actions, and the so-called "association test."

For the psycho-analyst, every action of his patient is significant; and the significance grows with the unconsciousness of the act. For it is claimed that our unconscious actions, even the smallest of them, are a better index of our actual feelings than acts which are deliberately planned. Especially full of meaning to the analyst are our mistakes and the things which we forget. For it is maintained that a man never does anything at all without a motive, though it is relatively seldom that he himself is aware what that motive is.

Here also examples will be illuminating. It is said by the Freudians that forgetting is almost entirely influenced by our likes and dislikes. There are people, for instance, whose names we "simply cannot recall"; and if the reason is sought we shall find it is because either they themselves or something with which they are associated in our minds is distasteful to us. Here is an example given directly by the writer. "At the hotel where I stayed last summer there was a couple whom I found very uncongenial, and, though we were meeting each other almost daily for a number of weeks, there was hardly a day that I did not have to hesitate before I called them by name. Yet the name was by

no means an unusual one." The same thing applies where the association is indirect. Freud relates how he denied the existence of a summer hotel within sight of which he had spent seven summers. He found the reason to be that it bore the same name as a professional rival whom he very much disliked.

The same is true of our errors of action. As Brill tersely puts it, "We are more apt to mislay bills than cheques." And what are known as "slips of the tongue" often express our real meaning better than we should consciously have dared to do. Eastman tells of a young lady who was sitting with her fiancé when a former admirer came up and began a conversation. This young man had a dog with him, who kept trying to attract the young lady's attention. Finally, and quite innocently, she said to the dog, "Go away, Bob; I don't want you." She repeated this several times. Now what she did not realize was that "Bob" was not the name of the dog, but of the former admirer, for whom she thus unconsciously expressed her feeling of aversion.

The psycho-analysts also assert that habitual unconscious actions, such as playing with a watch-chain, drumming with the fingers, etc., are highly significant, once their underlying symbolism is understood.

Next in importance from a psycho-analytic stand-point comes the so-called "association test," which is probably familiar to most of my readers through newspaper accounts of its employment by Professor Muensterberg at Harvard. This experiment consists in repeating to the subject a series of disconnected words, to each of which he is expected to reply with the first word that it suggests to him. For example, the word "black" may suggest "hair," "eyes," "dress," "cloud," etc. The time elapsing between the giving of the word and the reply is measured with a split-second watch, so that if the subject for any reason does not give the first word that occurs to him, the fact is evident from the delay. Professor Muensterberg is said to have had the members of his class read each a different newspaper clipping, and then, by the association test, to have determined which clipping each

had read. The test thus gives an almost infallible index of the trend of the subject's thoughts; and its use has been seriously considered for purposes of criminal investigation. Its advocates maintain that it would be almost impossible for a man who had committed a crime to undergo the test without revealing the fact.

Let us now consider for a moment the general philosophical principles which it is believed that psycho-analysis has established. First comes what may be called the fact of the permanence of the ego, or of individuality. This is so strongly felt that H. Addington Bruce has stated that it is no longer unscientific to believe in the existence of the soul. The basis of this idea is, of course, the fact of the persistence of memory. As another psychologist puts it, "Nothing which we have once psychically possessed is ever entirely lost" (Franz Scholz in "Schlaf und Traum"). Recollections of childhood, which, if memory were a mechanical function, would grow successively dimmer, persist in the sub-conscious mind; and even become stronger in the conscious mind in old age than recollections of a later date.

A second conclusion from the results of psycho-analysis —and, of course, from our point of view, a false one—is that of determinism. According to Freud and his followers, the fact that every act, however apparently casual, reveals a hidden motive, implies that all our actions are pre-determined by our inner character, and that in any given case, in spite of the apparent freedom of the will, they could not have been other than they were.

We have now to consider the connection between psycho-analysis and the doctrines of the New Church. And at this point it is of interest to note that Swedenborg himself to some extent anticipated psycho-analysis, as he did so many modern discoveries. In a list of partly-finished inventions included in a letter to Eric Benzelius under the date of September 8th, 1714, he includes, "A method of ascertaining the desires and the affections of the minds of men by analysis." The fact that all the other inventions in the list are called "mechanical" leads one to wonder whether he did

not have in mind some form of laboratory experiment, such as the "association test" referred to above.

In any case, the central fact established by psycho-analysis, namely that every act and word springs from a deeply hidden and unconscious motive, as well as from those motives which come into consciousness, is a most striking confirmation of the teaching of Swedenborg concerning the "ruling love." One can imagine Freud giving hearty assent to the proposition that, "The ruling love with everyone is in each and all things of his life, thus in each and all things of his thought and will" (Heaven and Hell, n. 58).

The Freudian teaching as to the significance of dreams, though going much farther than our doctrines do, appears to be in harmony with and to be illumined further by them. For our ruling love certainly determines our spiritual company, and we are told in Arcana Cœlestia, n. 1980 and elsewhere that our dreams are a symbolic representation of the thoughts and ideas of the spirits with whom we are associated. On the other hand, of course, Freud, who is a Jew and an agnostic, would differ with Swedenborg as to the existence of revelatory dreams. And he is certainly mistaken in asserting that all dream-wishes are "egotistic" in character, representing motives of which in conscious life we should be ashamed. This may, however, be due to the fact that most of his experiments have been made upon neurotic and abnormal persons.

The Freudian teaching of the importance of the sexual life, which has been bitterly assailed, seems to me to be thoroughly in conformity with the teaching of Swedenborg as to the importance of "the conjugial." Freud's doctrine of "sublimation," also, is analogous to the description of the way in which, in a normal life, the "love of the sex" is elevated into "love truly conjugial." (See Conjugial Love, n. 140 and n. 46-48, as well as many other passages.)

The teaching of the significance of unconscious actions is confirmed by Heaven and Hell, n. 496, where we read that in the other world the exploring spirits distinguish

between the evil and the good "by their turning repeatedly in specific directions, and following, when left to themselves, the paths which lead in those directions."

Finally, the possible value of psycho-analysis would seem to be evident from the teaching of Swedenborg regarding self-examination, and the necessity of bringing evils to light before they can be put away as sins. Thus we read in True Christian Religion, n. 532 that, "True repentance is examining, not only the actions of one's life, but also the intentions of one's will," and that "Man examines the intentions of his will when he examines his thoughts." (See also the very forceful statement of the value of self-examination in True Christian Religion, n. 534.)

We come now to the last division of our subject—to the question, "What can New Churchmen learn from the results of psycho-analysis?"

First, we may find in them a new confirmation of what we already know of the importance of bringing up our children in right and spiritual ways. You will remember that it has been clearly shown that the surroundings of childhood must be regarded as one of the chief determining factors of the character of later life. We may realize anew the equal dangers of neglect or cruelty on the one hand, and of "spoiling" and petting on the other. It must require a tremendous effort when the child is grown to escape the effect of either of these mistakes.

We may learn also the danger of "repressing" the evil and selfish impulses which appear in childhood, that is of merely trying to force the children not to manifest them when we are present. Remember that most of these impulses are capable of "sublimation," that is, of direction to worthy objects. If a boy is fond of fighting, encourage him to fight evil—for there is plenty of worth-while fighting to be done. And in the case of feelings which are wholly wrong, let us help the children to see that they must be recognized and repented, not ignored or denied.

One more thing of vital importance in education we may learn from psycho-analysis, and that is the radical mistake

of many well-meant efforts in training along the lines of sex. If Freud and his followers have proved anything, it is that the sexual impulse cannot be ignored or repressed without danger of serious consequences. We must not, therefore, bring our children up to think of this impulse as something of which they should be ashamed. We must not attempt to frighten them away from gratifying it. Rather we must give all the help we can in the work of "sublimation," by teaching them to think of marriage, both spiritually and physically, as the most sacred of human relations, and to regard immorality as vile because it is a profanation of the holiest thing in human life.

But it is upon our personal lives that the findings of psycho-analysis have the most important bearing. And what they teach above all else is the vital danger of denying or ignoring our evils. It seems to me that Freud and his followers have proved conclusively that when we have an evil impulse which we refuse to acknowledge to ourselves, when we try to deny the existence of our hereditary promptings to sin, we not only are not escaping them, but we are giving them the very opportunity to develop unhindered in our subconscious minds which the evil spirits who arouse them would most desire. And this tendency to repress our evils instead of acknowledging and repenting of them is not only a natural outgrowth of our self-love, but is actually taught as a principle by some of the pseudo-religions of the present day. Those of us who have been distressed at the wide-spread acceptance of this dangerous fallacy as an element in "Christian Science" may be justified in thinking that it has met its antidote in the results of psycho-analysis. For the latter science tells us that every wish that is repressed in such a way as is advocated by the followers of Mrs. Eddy will ultimately find expression, and often in a most horrible and violent form.

Here is the explanation of a type of psychological phenomenon which is continually occurring and at which most people are always puzzled. For example, a man who has long held a position of financial trust, whose whole

career is an example of continuous probity, is suddenly guilty of a flagrantly dishonest act. We wonder whether the man has gone abruptly mad, or whether he has been a hypocrite from the beginning. The psycho-analyst would tell us that there is another solution. The probability is that the man has had from time to time temptations to dishonesty, but through false pride has been ashamed to admit the fact to himself. He has been unwilling to acknowledge himself capable of even a dishonest thought. The result has been that the impulse to steal has been repressed into the subconscious mind, where it has grown unnoticed until at length it could break down all barriers of resistance. In the degree that we also practise repression of our evils, the same thing or something like it may happen to you and me —indeed will certainly happen, either in this world or in the next.

That the science of psycho-analysis is at present perfect, or that it has not possibilities of development along dangerous lines, I should be the last to assert. Indeed, there is at the root of it a vital lack. For while the Freudians have learned in large measure how to cure the physical results of repressing evil impulses, they have no theory of a cure for the evil impulses themselves. Indeed, they go so far in the wrong direction as to assert that such impulses are an expression of the character with which a man is born, and that he is not consequently to blame for them, or for the actions to which they give rise. Here, indeed, is where the assistance of the Church is needed. Here is where men need to learn the lesson that while the ruling love of every man from birth is evil, the quality of that love may be completely changed with the help of the Lord Jesus Christ. They need to learn that evil must not only be acknowledged but *repented of* as sin against the Lord.

The practice of this science, too, would surely be far more effective if it were in the hands of truly Christian men—of men whose moral standards are not those of human intelligence but of the Eternal Wisdom. Indeed, there is a possibility that the practice of analysis by those who do not have

acknowledged moral standards may result in the direst harm. For if we do not repent our evils when we see them, it is better that we should never see them at all. Practised, indeed, upon an unmoral basis, psycho-analysis is reduced to a mere form of introspection, turning our attention all the more upon ourselves and thereby fostering our self-love in the subtlest way imaginable.

In conclusion, therefore, I will once more urge the further study of this subject by men who have not only the scientific training but the priceless advantage of a knowledge of spiritual truth. To this wonderful new knowledge of the outer side of human psychology, let there be added the more wonderful inner light revealed at the Second Coming of Him of whom it is said that He "needed not that any should testify of man: for He knew what was in man."

E. M. LAWRENCE GOULD.

NOTE.—The following bibliography, supplied to the writer by the Rev. J. Paul Dresser, with whom his interest in the subject originated, will be of interest to any readers of the REVIEW who may desire to make a study of Psycho-Analysis:

Two articles by Max Eastman in *Everybody's Magazine* for June and July, 1915. (An introduction to the subject.)

"Psycho-Analysis," by Ernest Jones of Toronto (432 pp. New York: Wm. Wood & Co. Price, $4.00.)

"Psychoanalysis," by A. A. Brill. (390 pp. Philadelphia: W. B. Saunders Co. Price, $3.00.)

"Three Contributions to the Sexual Theory," by Sigmund Freud. (Published in New York by the Journal of Nervous and Mental Diseases Publishing Co. Price, $2.00.)

"The Theory of Psychoanalysis," by C. G. Jung. (135 pp. Same publisher as last above. Price, $1.50.)

"The Interpretation of Dreams," by Sigmund Freud; translated by A. A. Brill. (523 pp. New York: The Macmillan Co. Price, $4.00.)

"Psychopathology of Everyday Life," by Sigmund Freud; translated by A. A. Brill. (349 pp. New York: The Macmillan Co. Price, $3.50.)

Cornell University Medical Bulletin, Vol IV. No. 2. October, 1914. "Studies from the Department of Neurology." (Out of print, but may be found in medical libraries.)

The Psychoanalytic Review, issued quarterly by the Journal of Nervous and Mental Diseases Publishing Co., 64 West 56th Street, New York.

It should perhaps be mentioned that all the works above deal more or less with morbid sexual psychology, and so are not adapted for general reading or circulation.

"LE SCIENTISME ET SWÉDENBORG."*

By Professor Lewis F. Hite.

PROFESSOR CHARLES BYSE of Lausanne, Switzerland, is well-known as an industrious biographer and student of Swedenborg; and he has done much to carry a knowledge of Swedenborg to new circles of readers. The spread of "Christian Science" has impressed him greatly as a sign of the times, and as an important historical movement. This impression has been intensified by personal acquaintance with some of its representatives.

The two books under review were written as a challenge to the historical student to treat the movement fairly and seriously. The author resents the indifference and ridicule which characterize the ordinary treatment of the movement, and seems to think that this attitude is due to narrowness, ignorance, and bigotry. His point of view is that of an inveterate Protestant, but one whose protestantism is looking for a new form of expression. This point of view brings him in close sympathy with the radical and individualistic elements of Mrs. Eddy's religious propaganda. On the other hand his study of Swedenborg has opened his eyes to some of the enormities of protestant theology. So he makes a limited use of Swedenborg to correct the vagaries of Mrs. Eddy's exegesis, but he leaves the essentials of Eddyism and much of its polity untouched.

La Science Chrétienne is an attempt to treat the subject

**Le Scientisme et Swédenborg; Étude Critique.* By Charles Byse. Lausanne: Léon Martinet. 1915. 257 pp., 8vo. Price, in paper, 90 cents.

La Science Chrétienne—Christian Science—Expose Objective. 2nd ed. By Charles Byse. Lausanne: Léon Martinet. 1910. 37 pp., 8vo. Price, 20 cents.

with historical impartiality and to give a fair view of the development of the movement and of its professed principles. The author's well-known literary skill is equal to the task of making the story interesting, but now and then the reader is in doubt whether he is using the language of appreciation or the language of description. At times the impression is strong that he takes "Christian Science" too much at its own valuation, and accepts its professions too uncritically. On page nine, for instance, "Christian Science" is considered an approach and a return to the church of the first century, and is credited with serious Christian breadth and catholicity. Every sectarian movement is broad and catholic in one sense, in its hope to become universally extended; and the "Christian Science" professions are worth just as much and just as little as those of any other sect.

Le Scientisme et Swédenborg is meant to be a critical study, an appreciation from the subjective point of view, rather than an objective historical treatment. As a matter of fact the author does set forth the vagaries of Mrs. Eddy's interpretation of the Bible, and also her philosophical crudities and inconsistencies; but on the whole the book is a favorable comment on Mrs. Eddy's personal life and her religious principles. In the first place he gives unqualified testimony to the purity of her motives, the excellence of her character, and the genuineness of her Christianity. For biographical material and interpretation the author seems to be dependent for the most part on Sibyl Wilbur's "Life of Mary Baker Eddy." The questionable and unsatisfactory parts of his book may be traceable to this influence.

The author has evidently read some of Mrs. Eddy's works, and his impressions from this reading are in the main what we should naturally expect from a well-trained reader. The palpable absurdities and inconsistencies of Mrs. Eddy's writing are well brought out. But even here, he does not seem to be fully aware of the hopeless and empty verbalism of Mrs. Eddy's attempts at philosophical

statement. Verbalism is an inveterate human vice incident to the use of language. It is a vice which is common and peculiarly exasperating among philosophical writers. Anyone who does not recognize this vice in an extreme form in Mrs. Eddy is *ipso facto* disqualified for appreciative interpretation of her thought.

Mrs. Eddy had two supreme qualifications for unsuspecting indulgence in verbalism,—ignorance and self-importance. The one is shown most conspicuously in her Bible interpretations; the other, in her claim to be the unique and original founder of a new system of religion and philosophy, but more characteristically perhaps in the assertion that she is the only pastor of the "Christian Science Church." This leaves her in the position of being the object of worship by all the adherents of that faith, or delusion, for all time. Accordingly, the only fitting title of her system and propaganda is Eddyism. The absurdity of calling it Christian is manifest, when attention is directed to the fact that Mrs. Eddy is Unitarian in theology and Universalistic in philosophy. She renounces and denounces the idea of a personal God, and distinctly repudiates the Divinity of the Lord Jesus Christ.

The author is again uncritical in not recognizing the elements of humbuggery and delusion which play an inevitable part in Mrs. Eddy's career and in the "Christian Science" propaganda. A thirst for the marvelous seems to be a characteristic ingredient of human nature, and it has shown itself in a fatal hospitality to humbuggery and delusion. In religion these traits are only too manifest and common; and when combined with ignorance, superstition, and self-importance, they are sure to run riot. The question is whether after eliminating these elements there is left a genuine core of religious and philosophical intuition.

Mrs. Eddy, it may be fairly granted, believed that she had a unique insight into the reality of things. This belief was based upon certain experiences which to her seemed peculiar, if not unprecedented. She was apparently not familiar with the stories of Apollonius of Tyana and the

history of delusions. At any rate she seized upon certain prominent features of Unitarianism, Universalism, and Idealism, or at least upon certain features of their respective vocabularies, and made use of them as vehicles of expression. Accordingly her language had quite predominantly, if not exclusively, what Professor Royce calls an internal meaning; that is, in her case a subjective meaning which had little or no objective correspondent. From the ordinary, objective point of view her forms of reasoning were usually verbalistic, especially when she essayed to be philosophical. Consequently her precepts are as inconsistent as are her moods and her conduct. Her characteristic formula, to the effect that God is all and therefore matter is nothing, is an instance of her verbalism and inconsistency. For if God is all, then not only matter but Mrs. Eddy is nothing. Mortal mind is also nothing, in spite of the tremendous fact that it needed Mrs. Eddy's unique and supreme revelation to undo and overcome its workings. If there were no mortal mind there could be no "Christian Science." There is no such thing as matter, and yet Mrs. Eddy and her followers raised $2,000,000 to build a temple of stone. There is no such thing as disease, sickness, or death, and yet Mrs. Eddy grew enormously wealthy extorting money from the victims of disease, and in the course of time herself met death. It is vain to assert that matter does not exist, and then qualify the statement by adding, but it appears to exist. This raises hard questions as to the meaning of the terms "exist," "matter," and "appearance," and so leads to metaphysics. Mrs. Eddy remains in the territory of dogma, where she can assert what she pleases, meaning or no meaning.

But after all Mrs. Eddy and Eddyism are unsolved problems. A critical study of both, at once sympathetic and appreciative, is much needed. Her biographers, especially Sibyl Wilbur, are too much inclined to myth making. Mrs. Eddy's physiological and psychological condition presented some interesting, if not mysterious, phases.

Professor Byse's treatment lacks scientific as well as

philosophical completeness. He is unfortunate in coupling Mrs. Eddy and Swedenborg. The conjunction seems purely external and arbitrary. The warmth of sympathetic interest with the author lies decidedly on the side of Mrs. Eddy. The eulogistic references to Swedenborg are comparatively cold and formal. It would be hard to find two more complete contrasts than the persons here linked together.

It should be remarked in closing, that in view of Mrs. Eddy's obvious dependence upon Swedenborg's vocabulary, she seems to studiously avoid mentioning him, or acknowledging the indebtedness. In this respect she keeps up the literary habit, where Swedenborg is in question.

LEWIS F. HITE.

EDITORIAL DEPARTMENT

PREPAREDNESS TO RESIST EVIL.

THIS number of the REVIEW opens with two able and timely articles which discuss the deeper principles involved in the present situation of our own country and of the world, now so widely filled with the calamities of war. Because as a nation we had nothing whatever to do with making the war of Europe, we have been earnestly determined not to be dragged into it. We have been blamed for this and for the endeavor to perform the good offices of a neutral power in fairness to all. President Wilson declares that he is willing to leave the justification of his course to the slowly formed verdict of history. When the present has found its place in the annals of the past the United States may appear to have exercised a noble and wise reticence in relation to the quarrels of its neighbors. We hope that it will so appear. It may even be a part of the duty of that reticence and self-control to bear patiently the taunts and insults now received, and to submit in some measure to the injuries inflicted upon neutral nations by the belligerents of both sides, making allowances for them on account of the terrible strain they are under. But the cultivation of this spirit of peace and good will may lead us so far as to blind us to the fact that there are some things worse than war. Our President called attention to this in closing an address lately by the following reference to our flag:

> Do not deceive yourself as to where the colors of that flag came from. Those lines of red are lines of blood, nobly and unselfishly shed by men who loved the liberty of their fellow-men more than they loved their own lives and fortunes. God forbid that we should have to use the blood of Americans to freshen the color of that

flag, but if it should ever be necessary again to assert the majesty and integrity of those ancient and honorable principles that flag will be colored once more, and in being colored will be glorified and purified.

Back of all other considerations of our duty with regard to war, in the minds of devout Christians, one question needs first to be answered, namely, Why did the Lord bid His disciples "Resist not evil"? At the present time there are some who are confused in their thinking by a failure to understand this, and are inclined to interpret it so literally as to justify by it "peace at any price." With Count Tolstoy they believe that it refers to evil doers, and that no resistance is to be made to their evil deeds by Christians. Unwittingly, perhaps, the last revisers of our English version of the Bible seem to incline to this view, for they have thrown the weight of their influence in this direction by changing the reading of the Authorized Version, "But I say unto you, that ye resist not evil," to the new reading, "But I say unto you, Resist not him that is evil." The original Greek will admit of either translation. Nothing would suit "him that is evil" better than to have all restraints upon his wickedness removed. At first sight it would make his hell a paradise for him, if he could freely add physical injury to insult by slapping the right cheek with the back of his hand, and the other cheek with the palm of the same hand in a returning stroke, and no attempt were made to ward off the blow; if he could snatch away a part of a man's property, and receive the balance by immediate surrender; and if he could then make his willing victim carry his booty home for him, and remain his obedient slave ever after, if he should so desire—and generally wicked men would so desire. Thus the bondage of the Israelites in Egypt would quickly be surpassed by the bondage of the Christians to the modern world.

But, the Tolstoy Christian would protest, such an exhibition of unselfish and unresisting love would touch the heart of the wicked man and lead him to depths of repentance, so that he would restore fourfold all the wrong that he had done, as

Zacchæus, the publican, resolved to do when the Divine goodness entered his house and heart.

But this was not the result when the Lord gave up His life to His enemies on the cross. They buffeted Him on either side, spat upon Him, mocked Him and crowned Him with thorns to show their contempt for Him, and after He had perfectly exemplified the patience of the Divine Love for them, they scourged and finally crucified Him; and no repentance followed on the part of those who delighted and led in these evils. Judas, to be sure, was filled with remorse at the result of his treacherous part in it, and hanged himself; but he was a disciple. And the centurion in charge of the execution was impressed by the extraordinary conduct of the victim of it, and by the miraculous darkness that descended upon the earth when He expired; but he was a Roman who had only an official relation to the matter, and seems to have been a good man at heart. But none of the evil doers, with the exceptions mentioned, seem to have been touched by the Divine goodness. Why then should we expect the wicked to be reformed by being thus indulged in their evils now? Evil indulgences as a rule bind men all the more firmly to their habits of sin, and plunge them all the more deeply into the bondage of their evils.

So while at first sight the removal of all restraints from the evil would seem to make his hell a paradise for him, further consideration shows that it would only let him plunge into excesses of wickedness which would soon be suicidal; for by its very nature, being the opposite of good which promotes life and happiness, evil destroys and curses every gift of the Creator by tearing it away from the purpose of its creation, and so from its relations with the Divine Source of its existence.

Let us follow, then, the Tolstoyan theory of non-resistance a little farther, and see what its result would be. When all Christians had given up their honor, and their property, and their services to the wicked, the evil would run up against one another and the resistance of selfishness would plunge the whole world into internecine warfare until it should be

devastated and entirely wiped out. So that, war, the very thing that Count Tolstoy wished to prevent by the practise of his theory of non-resistance to evil; would result in its most terrible consummations; instead of preventing, it would lead to the most dreadful and destructive wars.

Hence we see that it is not kind to the evil themselves not to resist them and restrain them from destroying one another. Therefore the great law of retaliation has been established by the Creator for the government of the evil. It is this, namely: that every evil that one does to another shall come back upon himself in some form that shall serve to restrain him from rushing wildly into the consummations and self-destructions of that evil. It is not an arbitrary law, but exists in the very nature of good and evil. You cannot do good to others without at the same time doing a greater good of some kind to yourself,—although if you do it for the sake of yourself and the reward the return will be of a very low order; still, it will react to your own advantage in some way. But if you think nothing of the recompense, and do the good because it is good and you love it for its own sake, or for the sake of the neighbor to whom it is done, or for the sake of the Lord who is the nearest of all neighbors and the most precious in all, then the return will be of a correspondingly high order, it will be a reaction of the soul to the Lord and heaven, and lift it up into the joys and powers of eternal life. And then if earthly blessings must be sacrificed and left behind, the heavenly returns are worth all that they cost. It is in this sense that the Lord was speaking when He bade His disciples "Resist not evil";—when earthly honors, and property, and usefulness must be jeopardized in doing such good to others that these heavenly returns may result,—when even humiliating insults must be endured, and robbery, and patient service rendered under some form of compulsion, personal or social, —then resist not these earthly evils; for "he that saveth his life shall lose it, and he that loseth his life for my sake shall save it." Nor can you do evil to others without at the same time bringing that evil upon yourself, for the evil must pass through your own soul on its way from the hells to them; it

must poison your own heart, and darken your own thoughts, and soil your own hands, and associate you with evil doers, and drop you out of your rightful place with the Lord and the angels and the righteous on earth, even though that fact may not appear immediately. It will be a fact just the same and will drag you down in spirit from the moment you do the wrong to another. In the meanwhile it may reach the one you intend to injure only upon the outside of his life, in his body and his earthly mind, in the things of this world only, which are swiftly passing away; the man himself, an immortal soul, cannot be touched by your evils unless he meets evil with evil. If he retaliates in evil, then he will come under the law of retaliation and will suffer from the reaction of his own evils as you suffer from the reaction of yours. "He that draws the sword shall fall by the sword" that he draws. "Be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear: fear him, which after he hath killed hath power to cast into hell" (Luke xii: 4, 5). But if he retaliates in good, only good can reach him in the deeper things of life and character, notwithstanding the malignity and reacting wretchedness of his enemies.

So it is by this law of retaliation, or recompense, that the Lord governs the universe. The angels who respond to His love in the services of good-will are blessed with the powers of loving, which lead them on to ever fresh activities and progress; while the evil spirits who resist the impulses of His love, and turn them into ill-will, punish and restrain one another by continual struggles of antagonism. But when they rise up against the Lord Himself and His angels their assaults are harmless because they find nothing in them that can be antagonized; but they fall back upon themselves in the activities of their own bitterness which torment them until they desist from such assaults upon heaven. So the Lord and the angels "resist not evil." As good has its own reward, so evil has its own punishment, under this wonderful law of retaliation, which is merciful in all its purposes and all its operations; for it constantly appeals to human reason in the evil as well

as in the good, and it preserves the freedom of choice in the hells as well as in the heavens. But with such a difference—for the choices of the evil are made by selfishness between greater and lesser evils for themselves; while the choices of the good are made by love between lesser and greater goods for others.

Now this, and just this and nothing else, the Lord was talking about in the Sermon on the Mount when He bade His disciples "Resist not evil." He was not teaching them sociology, or civil government, or international law; but He was teaching them the Divine and spiritual principles which should be applied to all earthly matters and relations. The Jews had been a selfish and cruel people. It had been necessary to govern them by the law of retaliation in its most external and selfish form, just as the Ten Commandments had been given to them written on tables of stone. The two went together. When they broke the Commandments in the letter—for there was not the slightest expectation of their keeping them in the spirit—the law of retaliation required that they should be stoned to death, or if broken only in part, that they should in that respect suffer the same. An eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot, a life for a life: and the nearest of kin to the slain should first cast the stone, should lead the slayers in retaliation. It was precisely of this that the Lord was speaking when he said, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, "Resist not evil." Not that He would abrogate this great and universal law of retaliation,—that could never be in the very nature of creation, as we have seen,—for He had come, not to destroy the law, but to fulfil every jot and tittle of it. But He would teach and enable His disciples to fulfil it in a Divine and heavenly way. He would help them to become perfect as their Father in heaven is perfect, perfect in love, so that whatever they did they would do it in love and nothing but love. They were to resist not evil, or injuries done to them, in the old spirit of retaliation, or revenge, as their fathers in the Jewish Church had done. They were to love their enemies, instead of hating

them, as their fathers had done; they were to return blessings for curses, love for hate, and prayers for persecutions.

But the Ten Commandments were not to be abrogated, nay, rather they were to be kept in the spirit as well as in the letter. Had not the Lord just said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. . . . For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." They were not only to do no murder with the hands; but they were to shun the spirit of murder in the heart. They were not only to refrain from adultery in the act, but they were also to shun all lust in the spirit.

And so the law of retaliation, the recompense, for breaking or keeping the Commandments was to be strengthened, not loosened. Only it must be administered in the spirit of love always by the Lord's disciples, to save and never to punish or take revenge upon the unhappy sinner. What a change this brings into the whole matter, not only for the individual Christian, but also for Christian society and the Christian state, and Christian nations. The Greek word translated "resist" means more accurately to stand, or rise up, against, as in the case of stoning or some other form of revenge. Christian love can never take such an attitude toward the wrong doer when its Lord came into the sinning world, not to condemn, but to save. So while all that kind of spirit is abolished by the Lord's command, saying, "Resist not evil"; still, the duty to fight against the temptations of evil in one's own heart is not one whit abolished. Nor is the duty of society, regarded as humanity in a larger, collective form, to purify itself by opposing and overcoming all social evils one whit abated. Nor can the Christian commonwealth cease to enforce the laws for its own protection against evil doers and for the reformation of its own citizens. The Lord always recognized these duties of the state. "Render unto Cæsar the things that are Cæsar's" means that the Christian nation cannot neglect its duty to stand for Christian principles of freedom and righteousness and justice among the nations of the world,

and to defend them in war even, if necessary, with all its power and at the cost of every material and earthly sacrifice. Defensive warfare is always a duty when a country is invaded. But there are Divine and human principles that are even higher than all this, which should be defended in the larger parliaments of the world, and even upon its battlefields, when they are invaded. There is never a justification for religious wars, for religion is always a matter of individual liberty and conscience before God; but there are principles, Divine principles of liberty in these very matters, and in many others descending all the way down from the heavens to the earth, which should be defended at any cost, but always in a spirit of Christian love and self-sacrifice.

> The foe that strikes thee,
> For thy country's sake
> Strike him with all thy might;
> But while thou strikest,
> Forget not still to love him.
> —*The Emperor Mutsu Hito of Japan.*

If an Emperor of Japan could write these words should not all Christian nations be ready to practise them?

It is true that the Lord Jesus permitted Himself to be crucified; but not without declaring that He could call to His defence and deliverance more than twelve legions of angels; but how then could the Scriptures be fulfilled? It was necessary that the human race should consummate its wickedness by crucifying its God in human life. Therefore He permitted it when to resist it would be to defeat His own purposes of infinite love and wisdom. But we should not lose sight of the fact that it was wholly because His kingdom was not of this world then. His own words to Pilate were, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence" (John xviii, 36). It was an exceptional condition, when a church that was wholly empty of the spiritual life that makes a genuine church was being brought to judgment, that a new and living church might take its place. The Lord's battles then were in the

spiritual world, where He met and conquered the hells of the universe, and His death on the cross was not the death of the Divine, but of the human which He had assumed for the purpose of meeting the hells and fighting these very battles. In itself that human was evil, or the hells could not have found access to Him by means of it. To let it suffer and die upon the cross, therefore, was the last step and completion of His victory over the hells of evil.

But in the last book of the Bible we are taught of His coming again to the earth in His glorified and Divine Human life. Then He leads forth the armies of heaven to defend them from the attacking forces of hell and establish His kingdom in this world. Then voices are heard out of heaven, saying, "The kingdoms of this world are become the kingdoms of the Lord, and of His Christ, and He shall reign forever and ever" (Revelation xi, 15). Then must His servants fight when necessary to defend His kingdom. Then must evil be met in various ways and overcome for Him in this world, under the guidance of His Holy Spirit,—which is always the Spirit of Love, and of Wisdom, active for the salvation of even those who fight against it, and conquering them for their own eternal good.

H. CLINTON HAY.

MR. SEWALL'S WORK FOR THE CHURCH.

A WELL executed biography of the late Frank Sewall would be a compendious history of the New Church in America for the past half century. His varied talents, his broad sympathies and multiform interests, his unswerving devotion to high New-Church ideals, his indefatigable energy in many fields of New-Church effort, and his unusual attainments, all these have made him prominent among the best representatives of the thought and life of the Church. At the same time his cultivated, genial, and inspiring personality has endeared him to a large circle of friends, and has given him an extraordinary influence. It is of course too early to attempt anything like an historical estimate of his life and character;

but a brief and sympathetic reference to some of the leading features of his work for the Church seems at this time not out of place. The memorials in a recent number of the *New-Church Messenger* (Jan. 19) make it unnecessary to dwell on details; but something may be said of the significance of his life as a whole, and of certain leading features of it.

Mr. Sewall belonged to a sturdy and vigorous race. The Sewalls of Bath, Me., were prominent, energetic, and influential men both in social and in business circles. His father, William D. Sewall, was one of the leading men as well as one of the founders of the New-Church Society of Bath. With this New-Church heredity and family life, supplemented by the influences of an active New-Church society, he developed his strongly marked religious traits, and thus early became imbued with New-Church principles and ideals, which he cherished and pursued with enthusiastic loyalty and devotion to the end. After completing his collegiate course at Bowdoin College, he went abroad for travel, and studied in the European universities, attending lectures at Tübingen, Berlin, and the Sorbonne. This experience had a highly important influence upon his position and work in the Church. It enabled him to free himself from the inevitable provincialism of his native community, and to look at the principles and the organization of the New Church from an outside point of view, the point of view of an older civilization whose educational institutions and art were the growth of centuries. These influences operated upon a genial soil, and helped to mould an artistic and intellectual personality of great force and versatile productiveness.

On his return home in 1863, Mr. Sewall was ordained at the age of twenty-six into the New-Church ministry. He was forthwith called to Glendale, Ohio, where he spent seven active years, and where the direction of his energies foreshadowed some lines of his future usefulness in the Church. His organizing abilities, his highly cultivated sense of good form, and his peculiar fitness for taking the lead in providing the Church with suitable rituals, began to show themselves almost immediately. As early as 1868 he published "The New

Churchman's Prayer Book and Hymnal," which contained the general principles and much of the material afterwards transferred to our present "Book of Worship." He began at once to take an active and important part in the proceedings of the General Convention. His first Convention appointment was on the Committee of Foreign Correspondence, of which he later became chairman. For this he was well fitted by reason of his personal acquaintance with the European field. His reports to the Convention were the first annual systematized account of conditions at the New-Church centers on the continent; and when the Board of Home and Foreign Missions took over the work of the committee, these reports were the models of the foreign section of its report. His services on this Board, first as secretary and then as constant member, were highly valued because of his keen interest in the welfare and progress of the Church in foreign lands, and because of his personal familiarity with most of the field.

In 1870 Mr. Sewall was called to the presidency of Urbana University, and a new and broader field of usefulness opened to him. Into the work of educating the young men of the Church he threw himself with all the ardor and energy of his nature, and soon impressed the Church with his educational ideals and with the importance of the work of the institution. With a meagre faculty and still less means he organized a systematic course of instruction through the grammar-school and college grades, and by the impress of his personality quickly gave the school a scholarly tone and character. The form of organization was modeled partly on the famous old English schools such as Eton, Harrow, Rugby, etc., and partly determined by his own college experience and his acquaintance with the schools and universities on the continent of Europe. But he added a distinctively New-Church character by introducing into the curriculum the study of Swedenborg's works, scientific, philosophical, and religious, as well as by means of the regular morning chapel services. He not only gave the school academic standing in the immediate neighborhood, but he attracted young men from New-Church families of means and station in all parts of the country. These he trained, inspired,

and moulded to New-Church ideals of thought, feeling, and conduct. For sixteen years he carried on this work with a zeal and energy that balked at no obstacle however formidable. At the same time he served as minister to the Urbana Society and as superintendent of the Sunday School; but at this period his gifts were most displayed in moulding the boys and young men who came under his influence. Through these his work for the Church was most fully accomplished; and the work done at Urbana University will always remain one of the chief monuments of his New-Church life and usefulness.

In 1889 Mr. Sewall was called to Washington, D. C., and here the field for the exercise of varied endowments and accomplishments was very much enlarged. He entered with marked individuality and with the recognized influence of a representative of the New Church into the social, literary, and artistic life of the community, and was always generous in his support of any movement that looked to civic welfare and adornment. It would be aside from the present purpose to go into particulars; but in the meantime some mention must be made of at least two directions of his activity in the field of strictly New-Church endeavor, before coming to what may be called the work of his life.

Mr. Sewall's interest in New-Church history, and especially his interest in the progress of the Church in the thought of the outside world, made him a hearty supporter of the program and work of the Evidence Society; and it was most fitting that he should have been its first president. For thirteen years he was re-elected annually, and gave himself freely to the larger aspects of the work. His presidential address at one of the annual meetings (1903), on "The New Church and the New England Transcendentalists," was a fine specimen of the kind of work he was interested in. The stimulus he gave to the early annual meetings of the Society was a large factor in arousing the interest and gaining the support of the New-Church public.

A similar congenial field was afforded by the organization of the Swedenborg Scientific Association. Already at Urbana

Mr. Sewall had given both encouragement and labor to the study and translation of Swedenborg's scientific works. One outcome was the appearance of the handsome edition of the "Rational Psychology." The kind of interest thus developed at Urbana, widened and deepened by his generous services on the Board of Home and Foreign Missions and as president of the Evidence Society, was still further enlarged and intensified by his participation in the work of the Swedenborg Scientific Association. He felt very keenly and constantly the importance of translating, publishing, and interpreting Swedenborg's scientific and philosophical works. As president of the Association from its first meeting, unanimously re-elected annually, he devoted himself with characteristic zeal and energy to the achievement of its task. It was fitting that, almost as a culmination of this phase of his New-Church effort, a cherished life-long pursuit, he proposed at the last meeting of the Association the preparation of a "Primer of Swedenborg's Philosophy."

At Glendale and Urbana, Ohio, at Glasgow, Scotland, and finally at Washington, D. C., Mr. Sewall created a New-Church atmosphere and a center of New-Church influence that radiated to all parts of the Church, and in many directions throughout the community at large. By his preaching, by his teaching, by his personal intercourse, and by his unwearied facile pen he impressed his personality and his ideals upon an ever widening circle. His artistic endowments, his highly cultivated moral and spiritual capacities, his many sided intellectual eagerness, all the resources of his social nature, were consecrated with supreme devotion to the Church.

This brings us to that phase of Mr. Sewall's life-work which in all probability will determine his place in New-Church history. His work in the field of literature, varied, stimulating, helpful, and beautiful as it is, did not develop in any one direction to the extent of creating a literary monument. He was poet, musician, essayist, author, administrator, but he was most of all a creator of genuine human forms of religious expression. He has been mistakingly represented as a formalist. This is as far as possible from his true character. His artis-

tic temperament, his perennial youthfulness, his whole-souled spontaneity, his moral and spiritual earnestness, and his exquisite sense of fitness, made formalism as foreign to his nature as deceit and fraud. He did, however, have an instinctive and cultivated devotion to beautiful forms of religious expression. No one would speak of Homer, Plato, and Shakespeare as literary formalists; and just as little could it be said that Mr. Sewall was a ritualist.

An account of the growth and development of New-Church rituals would be an interesting and important chapter in the history of the Church; and Mr. Sewall's place in that history would be conspicuous. In this matter the New Church has been relentlessly pursued by its Protestant heredity, and New England anti-ritualism has exercised a prevailing influence, especially during the formative period. Mr. Sewall's early contact with the religious conditions and institutions of the older civilizations of Europe, the accumulated result and the organized product of ages of human experience, enabled him to free himself at least in a measure from his Protestant heredity and to look at the Christian Church as a whole. His good sense and good taste, combined with his New-Church intelligence, enabled him to select with almost unerring precision the genuine vital elements of true Christian worship. It was only natural then that he should have become the recognized representative and leader of the movement to provide the Church with orderly, beautiful, and distinctive forms of worship. The adoption by Convention of the present "Book of Worship" marked both the realization of an ideal and the culmination of a work for the Church which he must have felt it was his mission to bring to completion. The "Book of Worship" is the work of many hands; the materials were collected from a variety of usages throughout the Church; the form is the outgrowth of experience in many localities. It would be invidious to push too far any personal claim, but undoubtedly Mr. Sewall's has been a guiding hand. In the Convention and out it he stood for a tolerant but none the less positive attitude towards a distinctively New-Church order of worship which should be uniform as far as practicable.

This result has been accomplished. The Morning and Evening Services as now given in the "Book of Worship" should be taken as a symbol of Mr. Sewall's unique and most characteristic work for the Church.

LEWIS F. HITE.

BIBLICAL AND DOCTRINAL STUDIES

THE FLOOD AND THE RAINBOW

With the story of the flood we are all familiar. Let our memories wander as far back as we may, we recall among the remains of our childhood the Bible stories of the first chapter of Genesis. The creation, the life in the paradise of Eden, the fall, the flood, the ark, the rainbow, have been the heritage of ages. The simplicity and the directness of the narrative carry with them such authority and power that for many years its literal historical accuracy was unquestioned, even after its symbolism was lost. Only in modern times has the Word of God been subjected to any wide-spread criticism. And it is perhaps these first chapters of Genesis, which we are told Moses took from the Word which was among the ancients, that have been exposed to the severest criticism of all.

In ancient times, when this story was first written, it was the delight of the people to write in the language of allegory or correspondence. Of this, such works as the book of Job and the hieroglyphic writings of the ancients are witnesses. Thus, to understand the story of the flood and the rainbow, it must be known that it is a divine allegory, written to tell, not the natural history of the world, but the spiritual history of man, that he may know the truths relating to his spiritual growth.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. (II. Timothy iii, 16-17.)

The Word does not claim to be anything else, nor is it subject to criticism on other grounds. If men would look to the Sacred Scriptures for the truths they profess to teach, as shown

by the above quotation, there would be no need for criticism or unbelief.

Indeed, these opening chapters of Genesis are of inestimable value to us—with the rest of the Word, our greatest treasure; for here are we told how man was created, how he increased in knowledge of truth and in love of God, became an image and likeness of Him and, in the "Golden Age" of the race, dwelt eastward in Eden, in the garden of delight, where was everything provided that the heart could desire.

Such was man's first state, when, free from sin, he lived in close conjunction with the Lord. But man began to look downwards, became gradually external and sensual, was driven out of the garden, and lost even the memory knowledge of spiritual truths.

Then came the flood. The Bible story of the flood is an exact picture of the condition of the world at that time. Aye, more,—and this is what gives these Bible stories their wonderful power—it is an exact picture of what may occur in the spiritual life of any man now. Let us have the picture in mind. The whole earth a vast waste of waters! No signs of life to be seen! Over this dreary expanse flies the raven "to and fro."

There is no difficulty in seeing in this picture a representation of the spiritual flood of evil and falsity, which at that time overwhelmed the souls of men, and destroyed all truths and goods that they had formerly possessed. Nor are we introducing any interpretation strange to other parts of Scripture. The words, "flood" and "water," are so used throughout the Word. Water signifies truth, in its good sense, and falsity in the opposite sense. A few quotations will show this.

Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. (John iv, 14.)

Surely no one interprets this passage literally.

If it had not been the Lord who was on our side, when men rose up against us, ... then the waters had overwhelmed us, the

stream had gone over our soul; then the proud waters had gone over our soul. (Psalm cxxiv, 2-5.)

Here, too, false thoughts and teachings are clearly meant. When we read, " the rain descended, the floods came, and the winds blew, and beat upon" the house built upon the rock or on the sand (Matthew vii, 24-27), a similar thought comes to our minds. Likewise in Revelation (xxii, 1) the "river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" is interpreted to mean the Divine truth proceeding from God and enlightening men and angels. So too when we read in Genesis (vii, 12-24), "And the rain was upon the earth forty days and forty nights. . . . And the waters prevailed exceedingly upon the earth. . . . And all flesh died that moved upon the earth," we recognize that the spiritual condition of the world is being described, when falsities and evils so prevailed that all heavenly truths were nearly destroyed. It is the flood of evil that destroys spiritual life and it must be of these floods that the Word treats.

And the raven flying "to and fro"—this has a meaning which can also be easily seen from other passages in the Word. The raven, owl, and vulture appear particularly in pictures of vastation. Of the land of Edom it is said: "From generation to generation it shall lie waste . . . . the owl and also the raven shall dwell in it" (Isaiah xxxiv, 10-11). Birds are symbolic of thoughts. Like the thoughts, they are active and restless. They can rise to lofty heights. They have acute vision. These unclean birds are types of evil thoughts, of falsities. Like the waste of waters over which the raven flew is the soul in which the truths concerning the Lord and heaven are submerged. The fallacies that then occupy the mind are the raven flying to and fro. Another quotation will further illustrate:

The cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it. . . . . And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest

there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate. Seek ye out the book of the Lord and read. (Isaiah xxxiv, 11-16.)

What a picture of devastation! Spiritual truths destroyed, and fallacies reigning in their stead. For where truth is cast out, there the unclean birds make their nests; there falsities and evils abide. How forceful is the description, how complete, as told in this immortal Bible picture drawn in the universal language of correspondence!

Spiritually true, indeed, is the story of the flood. "And God saw everything that he had made, and behold, it was very good" (Genesis i, 31). We know that this is not so now. Once God looked out upon the earth and saw that it was good. But there has been a change. The flood of evil has swept over the land and destroyed the truths and goods with which the childhood of the race was blessed. How great a transition from the story of the happy life eastward in Eden, where the Lord God caused to grow every tree that is pleasant to the sight, and good for food; with the tree of life in the midst, to the picture of the world a waste of waters, with the raven flying to and fro! Yet such is the devastating power of evil, and falsity, a power to destroy everything that has life. It is of these waters that the psalmist says, "Save me, O God, for the waters are come in unto my soul . . . I am come into deep waters where the floods overflow me" (Psalm lxix, 1-2).

But there is one element in the picture that we have left out. There is the ark, storm-tossed upon the waters. One thing the Lord in His Divine mercy will not permit man to do. He will not allow him, while in this world, to deprive himself of every opportunity for salvation, no matter to what depths he may have immersed himself in evils. There is always the ark. The ark in its highest sense represents the Lord. It was in an ark that the commandments were kept. It was by an ark that Moses was saved. In this connection the ark particularly represents a man; the animals that entered the ark the various affections in man. The lamb is in man as inno-

cence, the swine as lust, the serpent as the sensual, and so on through the whole animal kingdom.

This, too has immediate application to the man of today. He also is in evils, yet there is always enough good affection in him that he may be saved. But he must enter into the ark. To enter the ark is to come into the Divine order, or to be regenerated. All those who did not enter the ark were destroyed. As with Noah the waters will abate but gradually, "going and returning upon the face of the earth," nevertheless evils will eventually be dispersed, and we may be assured that the ark will rest upon the mountain tops of Ararat, a state of enlightenment and peace given when regeneration is effected.

Men have searched the earth for evidences of a material flood. But if they will search the earth within, if they will look into the soul of man, none can fail to find the marks of the spiritual flood. They will note the tendency to anger, revenge and the lust for preferment and dominion, and will see that the heart of man is "deceitful above all things, and desperately wicked" (Jeremiah xvii, 9). The story of the flood has its lesson today as of yore. The Lord is not seen in His Word now because the mountain tops of spiritual vision are covered. The dove of peace finds no place to put the sole of her foot, because of the deluge of false conceptions of genuine power, and of what good really is. The flood is even now universal. Yet over this flood which is devastating the world floats the ark.

That ark is the Word. It is to the Word that man must now go to be saved, and to it alone. It is God's gift to His church on earth. Its letter contains the truths by which man is to direct his steps toward heaven. As, in the time of Noah, all who did not enter the ark perished, so today the world can be saved from its evils in no other way. The Word is God's covenant with man. Of this, the rainbow is a symbol.

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth the bow shall be seen in the cloud:

. . . . . and the waters shall no more become a flood to destroy all flesh. (Genesis ix, 13-15.)

This is the covenant between God and man to be for perpetual generations. We have noted that water stands for truth, or its perversion, falsity. The rainbow is formed by the reflection of the light of the sun in the minute drops of water which make the clouds. It represents the Divine good and truth of the Lord who is the Sun of the spiritual world, flowing down into the states of good and truth in man and enlightening him. The clouds are the letter of the Word, the rainbow the beautiful and varied truths therein. Man is to go to the Word to seek the true light, and to such a degree as his search is earnest and pure he will be enlightened, led to acknowledge the Lord as God of heaven and earth, and given strength to overcome his evils.

It has been mentioned above that when this story was first written, it was the delight of the people to express in this symbolic language, the spiritual truths that were revealed to them. When they looked out upon the world, they saw in the things of nature their spiritual significance. Why cannot we likewise, when we see the rainbow in the heavens, think of the covenant which it so perfectly and beautifully expresses, the Divine love and truth of the Lord flowing down into the minds of men and enlightening them? This is "the token of the covenant for perpetual generations." Surely where this rainbow is there can be no flood.

LOUIS A. DOLE.

THE NATURE AND MINISTRY OF CONSCIENCE.

THE oldest, and at the same time the most variable of monitors that is known to individual man is the one he calls conscience. He probably gave it this name in the first place, —at least, when he began to attempt self-analysis,—because it seemed to describe just the nature of this inner experience, or sensation, or faculty: *Conscience; con* is the familiar prefix meaning, with; and *science* is the equally familiar, though technically applied word for knowledge, being built upon the

root *scire,* meaning, to know. Thus the original meaning of the word conscience was, a *knowledge* that goes *with* one, or, *a knowing with,* or *within,* oneself.

But about the source of this knowledge, there has generally prevailed much misapprehension. Some have thought that it is born with man, and that it is therefore, the same infallible guide to all, the difference in men's conduct being explainable never by difference in conscience, but by difference in obedience to it. But if conscience is knowledge (a knowledge of right and wrong), then it should be patent to every one that it is not born with man, who at birth is of all creatures, the most completely void of knowledge; intellectually, at birth, man is "without form, and void; and darkness is upon the face of the deep" of his future possibilities. All knowledge, both natural and spiritual, that man ever has, he acquires after birth, through instruction and experience. Conscience, therefore, is a growth with each individual, according to his instruction in right and wrong, plus his own appropriation of the same to himself for a standard.

This accounts for the extreme variations of conscience in different persons, times, and places. Jesus said to His disciples: "The time cometh that whosoever killeth you will think that he doeth God service." And doubtless Saul of Tarsus was obeying conscience just as truly in his persecution of the Christians, as he was later doing in defending them when known as Paul their great ambassador. The worshipers of Moloch were just as true to their conscience in throwing their children into the devouring fire, as Christians are to their conscience in dedicating their children to a life of service. "Every one supposes his own dogma to be true," we read in the "Arcana Cœlestia," n. 1043; "hence he receives a conscience, after which, to act against those things which have been impressed upon him as truths of faith, is to him to act against conscience." "Hence a more perfect conscience can exist with those who are more enlightened than others in the truths of faith, and who are in a clearer perception [of right and wrong]." (*Ibid.,* n. 9114).

There are two planes of conscience, one exterior and one

interior. That which is interior is where genuine good and truth are, which have to do, doubtless, with man's relation to his Lord; but the exterior plane is where what is just and fair are, and has to do, therefore, with man's relation to his fellows. There is, also, an outermost plane which so successfully counterfeits the true conscience that it is often able to deceive even him whom it actuates. This false, or pseudo-conscience is extremely subtle in its presentations. It is able to make itself appear very pious, and waxes solicitous about very fine points between right and wrong. But down at the bottom, its interest in what is just and fair and righteous is all for the sake of self and selfish gain in one form or other. Its operation is through the sense of fear, and the pain that it occasions is very like the pain arising from the activity of genuine conscience. And so the disquietude within, is readily and approvingly attributed to a sensitive regard for right, and is cheerfully called conscience. But in such cases, a little careful self-analysis on the part of the individual himself, will show the special brand of fear that was operating: fear of what others would think of him and say about him, or do to him; fear of loss of honor, possessions, or comforts; fear of the disturbance of personal tranquility and peace; fear of future penalties, or of suffering in the hereafter,—fear everywhere, but always concerning self. And with those who pride themselves that their conscience is especially keen, some careful thinking with these possibilities in mind, may be quite worth their while. Some astonishing surprises sometimes await us at the end of a path struck out by a new idea.

True conscience, we are told, "consists in saying that that is just which is just, for no other reason than because it is just"—and in living this justice for its own sake (*Ibid.*, n. 2380; 8908). This conscience "is formed in man from his religion, according to his inward reception of it" (New Jerusalem and Its Heavenly Doctrine, n. 130). In so far as the religion is true in such case, the conscience is true; while in so far as the religion is false the conscience is spurious, yet if obeyed, serves as the foundation of a true conscience to be received in the other life, or, upon enlightnment here. Of this

spurious conscience it is said in the "Arcana Cœlestia," n. 1032, "The Lord endows the gentiles with a conscience of what is right and good according to their religion, and into this conscience He insinuates innocence and charity, from which they easily suffer themselves to be imbued with the truth of faith from good" which is the very truth of the one great true religion eternal in the heavens.

"Those have true conscience," it is said, "who have received a new will from the Lord. That will itself is conscience" (*Ibid.*, n. 9115). This conscience is also defined as "the plane and receptacle of the influx of heaven" (*Ibid.*, n. 9122). "There is no conscience without charity" (Diary Minor, n. 4547). For "the Lord's influx with man is *through charity* into his conscience" (Arcana Cœlestia, n. 1835). Conscience is also said to be the medium which unites the Lord and the Church, in as much as it is the ground in which are implanted love and charity (*Ibid.*, nn. 1831; 1862). Conscience is also said to be "A kind of general dictate (although obscure) of those things which flow in through the heavens from the Lord" (*Ibid.*, n. 1919). Yet such is the dictate that it only affirms that a thing is true or false from what has been heard and learned; not from any independent, internal authority (*Ibid.*, n. 895). Hence, "As soon as the regenerating man does or says anything against conscience, he comes into temptation and the stings of conscience, which are a kind of infernal torment" (*Ibid.*, n. 986); and when he acts according to conscience he is in the tranquillity of peace, and in internal bliss; and this because he now is acting in obedience to the new will, to charity, to the truths of faith, and to the life which he has from the Lord (*Ibid.*, n. 9118).

Of the manner in which true conscience is acquired, we read in the teachings of the Church:

> With the man who is a member of the church, conscience is formed by means of the truths of faith derived from the Word, or by teaching from the Word, according to the reception of those truths in his heart; for when man knows the truths of faith, and, after his own manner, assents to them, and carries them into practice, he acquires conscience . . . Hence it is that they who have conscience speak from the heart in all that they say, and act from

the heart in all that they do. (New Jerusalem and Its Heavenly Doctrine, n. 131.)

These three, then, are the steps by which we reach a conscience: knowing the truths of faith, personally assenting to them, and carrying them into practice. And, as experience universally testifies, the fuller and longer the practice, the purer and stronger will be the conscience.

But, if we find that we do not possess genuine conscience, is there any sure way of acquiring it? Undoubtedly there is if we really want it. First, we must lay the foundation, which is twofold. Knowledge of the truth and love of the neighbor are this basis; and applying the truth to serve the neighbor raises the superstructure wherein we dwell,—our conscience. But suppose we have only one of the foundation stones; suppose we have only the knowledge, without the neighbor-love? Is there then, no hope for us that we can ever have a conscience? Yes; we may have it in time, if we want it; but not until we have learned to love the neighbor. But can neighbor-love be compelled? Yes; we can force ourselves to love our fellows. And the process is simple. Begin to obey the truth; begin to practice what truth teaches; obey the unadorned dictates of duty; think about, and work for, others' welfare, even when we do not want to. Do this rigidly, persistently, purposefully; and before we are half aware of it, we shall be doing it affectionately and devotedly; for love is ever born of duty well performed.

Not everything, however (as we have already seen), is conscience that we think is conscience. Before we make sure that what we have is conscience, and not a fear-alarm, let us measure it by this standard given in the writings of the Church:

> Those who have conscience are held by the Lord in thinking well about the neighbor, and withheld from thinking evilly; wherefore conscience is never possible except with those who love the neighbor as themselves, and think well about the truths of faith. (Arcana Cœlestia, n. 1919.)

Measured by this standard, have we a conscience? Of course every one has what passes for a conscience; what he

himself supposes to be his conscience. But with oh how many, this is either spurious or false, or at most the merest rudiment of a true conscience.

But ought one to obey his conscience, whatever it is? By all means, yes. It is the only expression of law and truth and right that he knows; and the only path to a fuller expression, is through obedience to the little that he knows. In this way, even a false conscience, may, perchance, be transformed into a true one; and a weak one, if true, may grow into one of great strength. As our knowledge of what is true and right increases, and we try to live it, to that extent will our conscience change and grow.

For a practical definition of conscience, let us say that it is that sense within us which tells us that we ought to do that thing which inmostly we believe to be right. And for this reason, at any given time, or in any given circumstance, that which is prompted for the individual, by his own conscience, is for him the right thing to do; although in the abstract sense, or from the point of view of its effect on others, it may not be the right thing at all. Yet, being where he is, that is the only step that he can take which will put him in the path that leads to final truth and right for all. This is the only way the Lord has of leading (with their consent) those who have wandered into the marshes and jungles of life, back to the firm and open highway to the Eternal City. Some have wandered in one direction, and some in another,—no two exactly the same. And that is why there must be as many consciences as there are individuals; each one must be drawn by such a way as the angle of his own position relative to the one true highway of universal right shall determine. Obeying, then, the conscience of to-day will lead to a better conscience to-morrow. It opens the door the Lord comes through to dwell within the soul. So far as is His entrance, so true and strong is conscience; for the area of conscience is the fraction of the soul that is dedicated unto Him,—that part of our spiritual domain, where as our invited Guest He dwells.

It is of this opening of the soul through conscience that we

read in Jeremiah: "After those days," i.e., the preliminary states of preparation through obedience to the little that at first is known, "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people." This is the ultimate ideal, the true, full conscience that we seek; the law of the Lord, written inward on our hearts; the sureness of His truth as guide; the unerring dictate of the universal right. To have a conscience trained to oneness with His truth and will; to attain the end wherein the voice of conscience can be depended on as the voice of God,—this is the grand ideal for which we pray and labor here; and to realize which, is heaven. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people."

EVERETT K. BRAY.

FERRIS'S THEORY OF THE ORIGIN OF SPECIES.

BY JOHN L. MOFFAT, B.S., M.D.

THEORIES are important aids to the advancement of science, and usually are established by experiments which others can repeat with identical result. Origin of species, however, is not susceptible of experimental demonstration, hence its accepted theory will be the one which most completely answers the greatest number of the problems in the case. "Special creation" has been abandoned, and Darwin's theory is not entirely satisfactory.

The following theory has always seemed to the writer to be the most rational. It should appeal to New-Church men because, written by a New-Churchman. It recognizes God as the Creator, and his influx as the essential of creation.

The late Benjamin G. Ferris, Esq., of Ithaca, N. Y., in 1871 printed for private circulation "A New Theory of the Origin of Species," in a small seventeen-page pamphlet, which he later amplified into a 279-page book of eleven chapters,*

* *A New Theory of the Origin of Species.* By Benjamin G. Ferris. Fowler & Wells, New York. 1883.

which treated respectively of the theories of Lamarck, Darwin, Owen, Huxley, Spencer, and others; What is Life; Differences between Animal and Human Life; Antiquity of Man; Is There an Intelligent First Cause; the Order of Creation; and the New Theory. The whole tone of the book is sincere, dispassionate, critical, and scholarly.

Ferris defines life as "the immaterial and active principle of individual or differentiated being which flows in from the Creator, having the function to put on and control a material organism corresponding to its identity."

The next step is to define "species." "Although," he writes, "no definition yet given [1883] seems to have been universally satisfactory to naturalists," he seems to prefer that submitted by Professor Rice, as follows: "A species is a group of individuals presenting individual differences compatible with possible community of descent." Darwin says that the difference between individuals, varieties, and sub-species blend into each other by an insensible series; a species impresses the mind with the idea of an actual passage.

Mr. Ferris's new theory is, in short, that

> At each step in the creation of species a prior living organism is used by the Creator as an ovum or matrix to produce a new species without the aid of the ordinary paternity required in reproduction; and precisely in the same way that the lowest animal was produced by creative influx into a matrix of crude earthy [or vegetable] materials. Reproduction requires the co-operation of the sexes, while original creation does not.

While at first sight this may seem unwarranted, and partaking too much of the miraculous, de Vriess' mutation theory, now so widely accepted, and the facts of parthenogenesis, seem to afford it some support. The latter theory, however, is radically different, for its lack of paternity is but removed one or more generations. In homo-sexual animals a later science will probably find what corresponds to the two sexes.

The researches of Jacques Loeb* throw light upon the

* *The Mechanistic Conception of Life.* By Jacques Loeb, M.D., Ph.D., Sc.D. University of Chicago Press. 1912.

chemical processes of reproduction. It is important to bear always in mind that the chemical action is only an accompaniment of the vital activity. Loeb confuses these. "Today we are able to state," he writes, "that the problem of the activation of the egg is *for the most part* reduced to physico-chemical terms." (The italics are our own.) Loeb hopes that eventually psychic phenomena also may be explained upon a physico-chemical basis.

Such scientific research, even by materialists, has its use in the Divine economy. It builds the stalagmite which grows firmly upward in and from the natural plane, but is incomplete until welded by the stalactite of spiritual truth into an enduring serviceable pillar.

Is it not our duty to counteract the merely materialistic tendencies in science by calling attention, as occasion serves, to their shortcomings? *"In certis unitas, in dubiis libertas, in omnibus caritas."* The Hon. John Bigelow wrote:

> The time must come when no one will be regarded as a philosopher or a scientist (however familiar he may be with the objects of nature or eminent as an experimentalist) unless he looks beyond physical to spiritual causes, and does what in him lies to put his fingers upon the chords of Divine harmony which connect every thing and event in nature with their Author.

In the creation of species everyone today is ready to accept the next inferior species as the matrix. Without rehearsing the difficulties involved in dual parentages as advocated by Darwin and his school, the present writer accepts Ferris's theory as affording a much more rational and satisfactory explanation of the problem. He has found no criticism of it in all this time which could shake his belief in it, but this may be because the theory is so little known. It is earnestly hoped that the world may soon become more familiar with it.

The question comes down to whether the fertilization of every ovum—even that of a new species—must be accomplished through the agency of the spermatozoön. If so, how about the lowest orders of life (amœba) which grow by fission or by gemmation?

That which proceeds from anything derives its essence from that from which it proceeds, but is clothed with such things as serve for communication, thus for use in a lower sphere. Those things with which it is clothed are drawn from such things as are in a lower sphere, in order that the internal from which it proceeds may act in the lower sphere by such things as are there. (Arcana Cœlestia, n. 5689.)

May we not see in this that while the two physical elements are essential in reproduction, the spermatozoön is not necessary or advisable in the creation of a new species?

In all reverence, be it said, may we not believe that the Incarnation was in accordance with this new theory—with this law? And that thereby it capped the long orderly procession of species after species from the very beginnings of natural life upon this planet?

There is a harmony, a unity, throughout the laws of nature that warrants reasoning by analogy in the absence of stronger contradictory evidence. It would be strange indeed if the Supreme Being, whose laws of order lie at the foundation of the universe, should have made their violation necessary in the first propagation of the human race.

A miracle is an unusual inexplicable phenomenon which apparently interferes arbitrarily with the usual operation of the laws of cause and effect.

"As we advance in knowledge we but outlive further our ignorance."

The modern conception of the composition of matter should facilitate our apprehension of fertilization for a new species without the spermatozoön. Swedenborg called matter "dead"; today we say that there is no such thing as matter, as an entity apart from energy or force. Atoms are composed of electrons. The electron is the unit (vortex, whorl, focus?) of energy; at first it was defined as a unit of matter charged with a unit of electricity (energy), but further study of its mass and energy showed that the mass of the electron is entirely electromagnetic in origin.*

* *Modern Theory of Physical Phenomena.* By Prof. Augusto Righi.

Natural forces, e. g., electric and chemical, are mutually convertible, and manifest themselves in motion, Swedenborg being the first (1719) to say that energy vibrates,—he called it "tremulousness." The electrons are constantly in very rapid motion. All matter has more or less life—whether medicinal, chemical, or physical (e. g., crystallization). It is now supposed that not only radium, but, in a less degree, all matter is throwing off its electrons, so that ultimately it may be resolved into cosmic dust (?) of electrons, from which new spiral nebulæ, suns and planets may be formed,—the wheel of life, the conservation of energy, the "indestructibility of matter" and of force, because of the permanency of God's efflux, his creative energy.

The spermatozoön is a "clothing for communication" of the forces of life "*in* a lower sphere." The forces of life calling into being a new species are communicated *to* a lower sphere from the spiritual world of causes. Can we not as readily think of this spiritual force under the circumstances directly affecting the electrons of the ovum as in propagation it conjoins itself with the electrons of the spermatozoön?

JOHN L. MOFFAT.

CURRENT LITERATURE

A GLOSSARY OF TERMS AND PHRASES USED BY SWEDENBORG.*

We often hear the complaint that Swedenborg's Writings are difficult to read and understand on account of the constant use of terms and phrases that are strange to the ordinary reader. This complaint is sometimes made by intelligent New-Churchmen. But when we consider that the theological writings of Swedenborg are a philosophical exposition of the Scriptures expressed in definite and precise language, we should rather be astonished that the terms he uses are so easily understood by the reader. If we compare this science of the Word with the science of nature, the difference is very striking. The scientific student must master a new language largely made from Greek and Latin words. When physicians, for instance, write papers for their fellow physicians to hear or read, the layman is in the dark as to the meaning of many words. Yet their language is clear to their audience. The student of science must master the language of science. So the student of Swedenborg must master his language. When he speaks to an audience unfamiliar with Swedenborg, he should translate the ideas into their language.

There has long been needed a handbook of Swedenborg's terms, by which the expressions he uses to convey ideas of spiritual things may be more clearly understood. The student of Swedenborg has had little help in this direction except in bulky concordances and indexes. Mr. Bogg has produced a

* *A Glossary;* or the Meaning of Specific Terms and Phrases Used by Swedenborg in his Theological Writings, given in his own words. Compiled by John Stuart Bogg. London: Swedenborg Society. 1915. 180 pp., 8 vo. Cloth, 80 cents.

valuable "Glossary of Terms and Phrases" which will be of great assistance in making Swedenborg's meaning more clear to the general reader.

The general plan of the work is in the alphabetical form, and the definitions are given in quotations from Swedenborg. The author does not give any interpretations in his own language. The entire contents of the "Glossary" consist of direct quotations from Swedenborg. This is admirable. Oftentimes an effort to express Swedenborg's terms in common language weakens the sense. Here we have the strength and definiteness of Swedenborg's own language. Under the expression "Adequate Terms" Swedenborg is quoted as saying:

> Since the subjects which are contained in the internal sense of the Word are such that they cannot be explained without adequate terms, and since no more adequate terms are afforded wherewith to express *exterior* things than by *natural,* and *interior* things by *rational,* the things which are of *truth* by *spiritual,* and those which are of *good* by *celestial,* one cannot do otherwise than employ these expressions: for without expressions adequate to the object nothing can be described. (Arcana Cœlestia, n. 4585.)

An excellent feature of the work is that Swedenborg's Latin term is given in italics just after the English translation, so that we may know the definite word in the original. Some difficulties arise in translation. The term *angelica* is translated "angelic"; so likewise is *angelorum,* preferably, "of the angels." *Angelicum* is also translated "angelic" and "angelhood" (*angelicum cœli,* "the angelhood of heaven"). We also meet with the term "principle," formerly so often used by our translators, but which represented no word in the original Latin, and has been now happily discarded. (By the way, did not Mrs. Eddy get her use of "principle" from those old translations?) We are not favorably inclined to "goodness" for "good," "verity" for "truth." A term not judiciously handled by translators, namely, "cognitions," is defined in conjunction with other terms showing its specific meaning. "Doctrinals (*doctrinalia*) are the things which are from the Word; Cognitions (*cognitiones*) are the things which are from those doctrinals on one part, and from scientifics (*scientifica*) on the

other; but Scientifics (*scientifica*) are the things that are from experience, both one's own and that of others." A. 6386. The two words *cognitiones* and *scientifica* are usually translated "knowledges," without discrimination. Formerly *scientifica* was translated "scientifics," but this translation is not now generally used. Shall we eventually come to accept the word "cognition," which is a good English word accepted in philosophical writings?

Mr. Bogg translates *essentiale* and *ipsa* by the same word "essential." "Itself" or "very" is preferable as a translation of *ipsa* and *ipsum*. These things are, however, minor criticisms. To the book itself we extend a cordial welcome, as not only a help but a very essential help to an accurate knowledge of Swedenborg's meaning in his use of terms, which sometimes varies widely from the common use of the same word, as in the case of the word "charity."

An important omission from the "Glossary" is the term "Sacred Scripture" either under Sacred or Scripture. The term "The Word" indeed appears but with very few definitions, considering the importance of the subject. From the passages quoted, it cannot be learned that Swedenborg confines the terms "Sacred Scripture" and "The Word," as applied to the literal sense, to certain specific books which have the internal sense. (See Arcana Cœlestia, n. 10325, White Horse, n. 16, New Jerusalem and Its Heavenly Doctrine, n. 266.)

JOHN WHITEHEAD.

"THE SCIENCE OF EXPOSITION."*

THE New Church is much indebted to Mr. Pendleton for his "Science of Exposition." It is in the main a statement of seventeen principles or rules helpful in gaining a knowledge of the spiritual sense of any chapter or passage of the Sacred Scripture, with explanation and illustration of these princi-

* *The Science of Exposition*, as Drawn from the Writings of the New Church. By WILLIAM FREDERIC PENDLETON. Bryn Athyn, Pa. The Academy of the New Church. 1915. 456 pp., 8 vo. Cloth, $2.00

ples. Some of the principles are so self-evident, that they are probably matters of habit with every New-Church student; yet it is helpful to have them stated in a systematic way with confirmations from reason and from the writings of the Church; and this statement of principles should be especially helpful to one who is forming his habits of Scripture study.

The first five of the principles presented are of this self-evident character, and indeed are applicable not only to Scripture exposition, but to the study of any subject—literary, artistic, historical, or scientific. The first of these rules relates to the importance of learning the leading idea of the passage under consideration, inasmuch as particulars of truth depend upon generals, and these upon a leading general. Other rules show the importance of giving attention to the first thing said, as presenting a truth which is dominant in all that follows; and to the last thing said, as presenting the same truth in its full development. Attention must also be given to the context, to the preceding series of thought, and to the following series. We are given next a group of rules showing the importance of study of the names occurring in a passage of Scripture in determining its spiritual sense: first the names of the Lord, as giving the spiritual keynote of the passage, and after this the names of persons, the person speaking, and place and the names of places. Other rules point out the importance of numbers in the Word, and of indications of duality and of trinity. Attention is called to the covenant, the mutual relation of God and man, appearing in all things of the Word, and of the affection which is involved in any passage of the Word, and is its prime essential. The value is pointed out of comparing words and passages with similar words and passages in other parts of the Word, in learning their spiritual meaning; also the value of comparison with the opposite thought either expressed or implied. Other chapters of the book illustrate the use of these rules in the teaching of the literal sense of the Word to children, and in the exposition of its spiritual sense in sermons and in other forms of teaching. The book closes with helpful chapters upon the planes of the Word, making clear the distinction between

"sensual" and "natural" truth, and the meaning of the phrase "the doctrine of genuine truth," which is applied to those parts of the letter of the Word that are in agreement with the spirit, which are of the greatest use in teaching and preaching from the Word.

We regard the gathering up and systematic statement of these principles of exposition in the book before us as a service of great value. The rules may not be all of equal value, nor is it to be supposed that these are all the rules which might usefully be formulated; but they are a group of important rules which should be a distinct help in giving to Scripture study in the New Church coherence and system, elements which have been too often lacking in the Scripture study of the Church thus far. We therefore value highly this book of rules of exposition, although at the same time we recognize that the Word of the Lord is too living to be confined by any rule of human formulation, just as it is too living to be reduced to a diagram. Rules and diagrams may point the way to understanding of the Word, but they do not compass all. In recognizing the value of rules of interpretation, let us also not forget another requisite for understanding the deeper lessons of the Word, which is often mentioned, but not dwelt upon at length in the book before us, namely, "illustration," the inward light, the sunshine of heaven, which is not a matter of rule or of learning, but shines in the minds of those who read the Scripture as the Lord's Word, for help in living a good life. Without this "illustration," this heavenly sunshine in the mind, rules and learning do not admit one to the treasures of the Word. So far, we believe, we are in harmony with the author.

The chapter of the book which is to us least satisfactory is the chapter on "The Sermon." Perhaps because this is a book on exposition, the element of exposition in the sermon has been emphasized to the neglect of other elements which also have a rightful and important place in preaching. The book before us recognizes that a sermon should include application of the lesson presented; but it considers that concrete presentation of truth is mainly for children, and that to

the adult doctrine is to be given for the most part in the form of abstract truth, and that it is the purpose of the New Church sermon to unfold the spiritual sense of the Word. It gives us also the impression that on entering the church door we should forget that there is a world outside, and that nothing in the sermon should recall the outside world or the cares and labors of the week, while step by step the abstract truth of the spiritual sense of the Word is unfolded and presented. If we understand the book correctly, this is quite a different ideal for the sermon from our own.

In the first place, we believe that the letter of the Word, and especially "the doctrine of genuine truth" in the letter, should have large place in sermons. The spiritual truth of the Word has also an important place, but we question whether the process by which the spiritual sense is reached, the application of the rules of exposition step by step, belongs strictly to the sermon. This seems to us to be rather preparation for the sermon than the sermon itself, and to be in place in the minister's study rather than in the pulpit. Instead of this preliminary work, we would present in the sermon the results of this study, and would give a large part of the sermon to the application of the literal and spiritual truth of the text. Truly when we are once in the church, we should not stray away either physically or mentally to the world outside; but it surely is right to bring to the Lord in the application of the sermon, the various duties and relations, the trials, and the pleasures of the week, that the Lord's light may shine upon them, and that we may see them in His light. Suppose, for example, that the subject of a sermon is self-examination and repentance. We are distinctly taught that this duty cannot be performed in any general or abstract way, but that details of conduct must pass in review, and that particular sins must be recognized and singled out for removal. If this bringing of daily life into the light of the Lord's presence is appropriate to the negative work of repentance, it must be equally appropriate in considering the blessings of heavenly life to bring before the Lord the duties and relations of life where the new light and strength are needed, and to see how

they may be glorified by Him. It seems to us that this application of the truth of the Lord's Word, this review of life in the light of the text, is an important part of the sermon. It can also be given space if the mechanical steps by which the truth of the text is reached are recognized as belonging to preparation for the sermon rather than to the sermon itself, and are left behind in the study. Is not this view of what is appropriate to the sermon and to worship consistent with the teaching of our doctrines, that "all religion has relation to life"? Is it not consistent with our Lord's teaching and example, when He refused to rebuke the disciples for rubbing out the grain in their hands as they walked with Him on the Sabbath day, and healed on the Sabbath, in the synagogue, the man with a withered hand, and said, "Wherefore it is lawful to do well on the Sabbath days"?

Mr. Pendleton's book is one which you will wish to own and read.

WILLIAM L. WORCESTER.

"CHRISTIAN CERTAINTIES OF BELIEF."*

THE delay in issuing this number of the REVIEW (due largely to the condition of the paper market, and our inability to get promptly the paper we ordered weeks ago) enables us to present our readers with a brief notice of Rev. Mr. Smyth's book on "Christian Certainties of Belief," just from the binders. The little volume consists of a series of four addresses, in their author's usual forceful style, recently delivered to audiences in New York. In his Preface he tells us,—

> It is the deepest conviction of my being that the foundation truths of the Christian Religion—the Christ, the Bible, Salvation, Immortality—are the most deeply grounded, the most enduring and the

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* *Christian Certainties of Belief:* The Christ; the Bible; Salvation; Immortality. By JULIAN K. SMYTH. New York: New-Church Press. 1916. 134 pp., 12mo. 75 cents.

most clearly attested truths of which we have knowledge. They are more than truths of doctrine; they are facts of life. They have been lived. . . . To re-state these truths in the light of their own intrinsic greatness, and to urge their value for the man of to-day, who, more than ever, is feeling the need of eternal principles in facing the chaotic conditions of these times, is the two-fold purpose of this little volume.

The book closes with an Afterword introducing in an impressive way the first seventeen verses of John's Gospel, together with the Faith of the New Church as found in our Book of Worship,—these as foundation rocks on which to stand.

The intervening chapters take up in order the subjects mentioned on the title-page and in the preface. To a New-Churchman they furnish delightful reading; and it would seem as though the way the matters are presented should make the volume of interest, and occasionally of convincing value, to the doubting reader. It should be a useful book to distribute in missionary ways. Indeed, mindful of what we have heard concerning the missionary addresses of a certain religious movement conspicuous in our day,—that they were committed to memory by the missionaries from the manuscripts of the chief promoter of the movement, and therefore essentially the same addresses were delivered by the various missionaries in all parts of the country,—we were impressed, especially when reading the first two chapters of this book, with the idea that these were excellent models for our own missionaries to follow when presenting these subjects to their listeners. Fortunately or unfortunately, our evangelistic work lacks the cogency of appeal of the message of the traditional evangelist aiming at instantaneous conversions and the salvation of souls from hell by their oral confession of Christ. Such efforts affect emotional natures especially. Our messages, however, aim to give a rational understanding of fundamental principles as we understand them. Provided these messages are tinctured with emotional interest, they are more potent in their appeal; and it is in part the addition of the quality that stirs the emo-

tional nature which makes these addresses seem more forceful than those of most other men.

One little error that escaped the proof-reader caught our attention on page seven, where a certain date and a reference to Swedenborg's death are not in harmony.

B. A. W.

THE NEW-CHURCHMAN'S OUTLOOK ON THE CHRISTIAN WORLD.

The first adherents to the teachings of the New Church saw the Christian world as those teachings revealed its contemporary condition. Its barrenness of charity and faith had been laid bare in the world of judgment; its "consummation" was observed by Swedenborg there, and described by him. But are these descriptions of conditions at that time to hold good of the Christian organizations as long as the latter exist? Or have conditions changed? Has the Last Judgment had an effect here, and has the Second Coming made a beginning in a nascent spiritual life, so that the judgment passed and recorded then may have become measurably untrue of the Christian world to-day? What is our outlook on the contemporary Christian world to be? Is it to be true to our best discernment in the light of the doctrines of the New Church, or prescribed still by a judgment of one hundred and fifty years ago?

Mr. Spalding's paper,* an enlarged reprint from articles in the *New-Church Quarterly* of April and June, 1912, aims to submit to careful examination a habit of applying freely to the Christian Church of to-day the severe things said by Swedenborg of the "consummated" church of his day. He does not seek to prove anything about the condition now of the Christian world, but does want to make it plain that we are not called on to maintain of it forever the estimates of the Christian Church embodied in the judgment of 1757. We

* *What and Where is the New Church?* By J. Howard Spalding. London: New-Church Press. 1916. 35 pp., 8vo. Paper, 20 cents.

can have an opinion now (the more fully formed from our doctrines and enlightened by them the better) of contemporary conditions, but we have no revelation of contemporary conditions.

The essay emphasizes the catholicity of the teaching of the New Church. It would do much to set us in an intelligent, wholesome and more fruitful attitude to the world around us. In the interesting, anecdotal new matter of pp. 25-32, it takes a sane and careful view of the slowness with which, quite necessarily, the Christian world expresses interest in the doctrines of the New Church. It concludes with a disavowal (made necessary not by the essay, but by those who have the "habit" scrutinized) of any slack attitude toward the work of our New-Church organizations. We have our very utmost to do "to foster open, conscious, intellectual acceptance of the doctrines and a life according to them." "Let us by all means maintain and increase in our own minds, and so far as we can, in the minds of others, the integrity and fullness of the truths of the New Church, but let us also maintain, as part of that very integrity and fullness, their Divine comprehensiveness and catholicity."

WM. F. WUNSCH.

"THEISM AND HUMANISM."*

THE Rt. Hon. A. J. Balfour's "Theism and Humanism" is a readable book; candid, sober, modest, earnest, well written; revealing an attractive personality, pervaded with a humane and generous spirit directed by an educated intelligence.

Those who have read the author's earlier work entitled "Foundations of Belief," are familiar with his point of view and his style. His acquaintance with scientific and philosophical literature enables him to touch on many debated themes with a general, clarifying insight; and his vigorous command

**Theism and Humanism;* being the Gifford Lectures, delivered at the University of Glasgow, 1914. By the RT. HON. ARTHUR JAMES BALFOUR, M.A., F.R.S., D.C.L. New York: George H. Doran Co. 1915. 274 pp., 8vo. $1.75.

of language and ideas insures the interest and profit of the reader. The point of view, like that of "Foundations of Belief," is that of the ordinary well-read man who has never pressed on to the technical details of either science or philosophy; nevertheless the problems of human life are keenly felt and candidly treated.

In his previous essay, the author attempts to show that Naturalism leaves the problems of life for the most part untouched; and itself rests on bases, presuppositions, and beliefs which it does not critically examine, but which when so examined lead on to conclusions and results which lie beyond its own proper field. In the book before us this mode of treatment is renewed, with the emphasis now more deliberately on the positive aspect of the situation. In short, the "Beliefs" have been identified, and their conditions established; and now the efforts are directed to developing their implications and significance.

There are then certain beliefs which all men, whether philosophers and scientists or not, share, if not at all times, at least when they enter the field of practical life. These beliefs, the author calls "inevitable." They are not grounded in any reasons good or bad. They may have a natural history. They may have their place in causal series, but in cognitive series they are effective immediately. They are presupposed, though not analyzed, in all reasonable conduct, if not in all reasonable inquiry.

One of these beliefs is that *beauty* is valuable in and of itself. All men instinctively, though in various degrees, recognize this value in the fact that all in their measure enjoy beauty. Now what does this belief point to? It points to a supernatural, absolute, divine source. The beautiful object, whether of art or of nature, is expressive; that is, it lifts the beholder to the contemplation of the idea, the emotion, the form of life, which is expressed in and through the beautful object. The beauty of a picture or a statue is appreciated when the artist's thought, feeling, and purpose are seen to be expressed in it in a universalized form, such that all men in their measure enjoy it. So also in the beauty

of nature, the beholder is raised to a universalized experience of what is expressed in the beautiful natural object. Belief in this universalized absolute value, essential to the experience of the beautiful, is, when clarified and exalted, and as Plato saw, a belief in the one Absolute Beauty whose expression is enjoyed in every beautiful object, a belief in God.

Again, the belief in the intrinsic value of *good* leads in the end to the recognition of the one Supreme Good. Aristotle has made this line of thought familiar. In both of these cases the value is not, at least not directly, a natural history value, an egoistic value, a value for survival; but a human value, a value of the level of human intelligence and appreciation. But human intelligence is capable of recognizing universal, eternal, absolute values. Naturalism may well account for both egoistic and altruistic motives, but it cannot raise the motives above the level of individual and social strife. Subordination, harmony, and co-operation can only be secured by passing from the human to the Divine level. As a matter of fact history does not afford any ground for maintaining that moral values or æsthetic values have stood on a purely naturalistic level. Good is human and personal; and all moral ends must unite and find their sanction in the personal goodness of the one supreme object of moral consciousness, God.

Then, too, there is the ordinary and inevitable belief in the external world, and the scientific beliefs that go with it,—belief in the regularity of nature, in the persistence of matter and energy, etc. In spite of philosophical criticism, practical belief in the external world of bodies and persons is invincible. However difficult or impossible it may be to hold theoretically to the belief that bodies really are as we see and know them, we all, philosophers or not, act with perfect assurance upon this belief when it comes to dealing with bodies in our every day experience. So the history of science shows that belief in the uniformity of nature, in the indestructibility of matter, and in the conservation of energy, has persisted unshaken in spite of the various modifications incidental to scientific progress. In other words, these beliefs do not rest upon convincing evidence or proof. They represent various

degrees of probability, not mathematical or calculable probability, but *intuitive* probability. They are presupposed in all the work of science, and are unaffected by the vicissitudes of scientific theories. The movement of science, like the movement of life, takes place under a guiding influence, an influence best described by the terms Providence and Inspiration. Take away God as the cause of these beliefs, and all knowledge is vitiated at its roots. The validity and value of human knowledge can be made secure only by the Power that makes for Truth. We do not get the full significance of human knowledge until we see that it points to a knowledge of God.

In this line of thought thus very briefly and roughly sketched, Mr. Balfour is in general on firm traditional ground,—a line of thought which Christian philosophy has pursued in one way or another from the beginning, which Augustine and Descartes in particular have made both definite and familiar, and which Modern Idealism has in various systematic forms developed. For according to Augustine truth is personal, and when taken in its full significance implies a personal God; so also with Descartes, clear and distinct knowledge implies God. These are merely particular cases of the more general idealistic argument that a fragment of experience implies the whole of which it is a fragment. The whole of experience is what we mean by God. Mr. Balfour's distinct merit is that he has singled out a very fundamental and characteristic aspect of experience, namely belief, and has developed the argument in the light of the most recent scientific and philosophical views.

The way from humanism to theism is therefore a well trodden road. In other words, man cannot be fully understood without taking into account his relation to God. This is in a sense a return to Plato; for he made it plain for all time that the True, the Beautiful, and the Good are divine ideas, and a knowledge of them is a knowledge of the Divine.

There is no doubt that Mr. Balfour has rendered an important service in leading the thought of the day along this path. With a wealth of illustration and with abundant dialectical skill, he has called attention to the fundamental place

that belief has in human life in all its aspects, and he has done much to rid the ordinary mind of the superstition of all-sufficient rationality; or rather he has pointed out the deeper bases of rationality. By attaching Humanism to Theism he directs attention to the real source of rationality as well as of belief. At this point we are reminded of William James's "Will to Believe"; and here again we are helped to an insight of fundamental importance, that will and rationality are functions of love; and we are thereby prepared for the supreme religious and metaphysical truth, that love in its essence and fullness is God. Humanism leads to Theism because the universe is Love, and the whole of Love is expressed in every particular love. "The Divine is the same in greatests and in leasts." Again Humanism leads to Theism, because man receives from God the life which believes, thinks, admires, and appreciates; and in the book before us appreciates the divine gifts of *beauty, goodness,* and *truth.*

LEWIS F. HITE.

"THE THEORY OF BEAUTY."*

EVERY person appreciates the beautiful to a greater or less degree; but few persons ever ask concerning the significance of beauty. If they ask that question, and attempt to answer it, they are at once involved in a theory of beauty, the pursuit of which will prove more elusive than an effort to attain an understanding of the underlying nature of truth. Of all the departments of philosophy, esthetics is the most intangible. Noted philosophers have written much upon philosophy in general without more than a passing recognition of this branch of their subject. Few of them have thought of it as a vitally important matter for their consideration; and still fewer have approximated a satisfactory handling of the difficulties involved. The effusions of a mere tyro in philosophic

* *The Theory of Beauty.* By E. F. CARRITT, Fellow of University College, Oxford. New York: The Macmillan Co. 1914. 304 pp., 12mo. Cloth, $2.00 net.

writing are as likely to hit the mark as the word-spinning of the professional philosopher. The theories evolved, whether by novice or expert, are likely to be satisfactory in proportion to the depths of the recognition of the function of God in the universe. Most theorists never get within sight of the fundamentals of their problem at all, but stay mired in the consideration of things of little profit. Intellectual acumen is of small advantage in the search, unless backed by a religious nature. The art productions of man have no bearing upon the fundamental subject of inquiry, and may be left completely out of account; yet these frequently allure the investigator to their consideration, and make him miss the mark entirely. Still, it is evident that as there is beauty that exists wholly apart from the art works of man, and as visible beauty exists even though the blind man cannot see it, the fundamentals of the problem are quite independent of man. This is clearly enough seen on a moment's thought; and it may also be seen that the problem finally leads us to the consideration of the essential nature of God. That Being who is Infinite Love and Infinite Wisdom is also Infinite Perfection; and His nature it is that underlies all goodness, truth, and beauty. These three abstractions are inextricably bound together, a trinity of the most intimate sort. A writer in the field of esthetics who does not sense this, may write volumes and produce nothing of value; but he who sees it, may inspire the world within the compass of a short essay.

Some twenty-five years ago Professor William Knight of Scotland published a little work on "The Philosophy of the Beautiful," in the first volume of which he attempted a summary of all the important historic efforts at the formulation of a theory of beauty. To one pondering upon the subject, the work is very interesting as epitomizing what others have thought. After a few short introductory chapters dealing with past ages, the study consists of a succession of chapters along national lines, that for Britain being almost as large as all the rest put together,—perhaps wholly due to the author's own nationality, and therefore his relative familiarity with the various aspects of the subject from that standpoint. Of

course most of the authors of whom he gives us an idea failed utterly to reach bed-rock in their inquiry; but some there were who sensed the fundamentals more or less clearly. In consequence this study of the subject is far more satisfactory than the later and more pretentious "History of Æsthetic," by Bernard Bosanquet, who considered more especially such theorizing as rests upon the art creations of man.

Coming now to Mr. Carritt's recently published volume entitled "The Theory of Beauty," we find that the work is based upon a prolonged study of those philosophers whose writings in the esthetic field have attained most note. The chapters follow lines marked out by philosophic schools rather than by national peculiarities. We have "the hedonistic-moral theory," involving a consideration of the views of Plato, Tolstoy and Ruskin; "the realistic-typical theory," involving Aristotle and some eighteenth century writers; "intellectualist theories," involving Kant, Coleridge and Hegel; "emotionalist theories," involving Schopenhauer and Nietzsche; "the expressionist theory," involving Croce; "the theories of *Einfühlung*"; as well as introductory and final chapters along other lines. For the average person who is interested in the subject, this is perhaps the most satisfactory way to consider the various phases of esthetic theory. In short we can safely say that there is no other recent book in the English language that can so well serve as an introductory treatise worthy of careful study. By such study one may become acquainted with practically the entire field of esthetic theory hitherto. The inevitable dissatisfaction that one will subsequently experience when looking back upon the whole consideration, will be sufficient evidence that the world yet awaits a truly great esthetic philosopher. It does not seem likely that he will come soon; but we venture the prediction that when he does come,—this truly great philosopher in the pursuit of an understanding of the beautiful and its significance,—he will seek to deal with his problem not primarily from the standpoint of man, but (if we may so speak) from the standpoint of God; that is, his theory will be theocentric. From that standpoint almost all the theorizing of

the past in this field will be seen to be mere verbiage. This fact is more or less clearly indicated by Mr. Carritt's summary statement in the concluding chapter of his book:

> If any point can be thought to have emerged from the foregoing considerations it is this: that in the history of esthetic we may discover a growing consensus of emphasis upon the doctrine that all beauty is the expression of what may be generally called emotion, and that all such expression is beautiful. (p. 296.)

Truly the world yet awaits a great philosopher in the realm of the beautiful; for he is yet to be born.

B. A. W.

"MYSTICISM."*

THOUGH Dr. Richardson's little book on "Mysticism" does not have a New-Church imprint, it comes to us in such a way as to bear out a natural inference from internal evidence, that the author is a New-Churchman. It can hardly be called a treatise upon its subject, but rather a series of thoughts. Interspersed among the paragraphs, there is a great abundance of quotations bearing upon the subject; and if one has either an actual or an imaginary leaning towards mysticism oneself, one cannot but enjoy the reading of what the author presents.

Mr. Richardson defines mysticism as "that system which indicates to the soul the path by which it may come into close communion with its Maker" (p. 4). And he goes on to say that "Swedenborg's mysticism is incomparably the most scientific and real the world has ever known" (p. 7). Elsewhere he says: "I do not hesitate to say that the Christ injunction, 'Ye must be born again,' implies the mystic following of the Logos." Thus he would make the mystic path an essential way for us all to pursue in the process of personal regeneration.

B. A. W.

* *"Mysticism."* By FREDERIC W. RICHARDSON. Bradford and London: Percy Lund, Humphries & Co. [1915.] 70 pp., small 16mo. Paper, 20 cents.

"TWO OTHER-WORLD EXPLORERS."*

THE pamphlet before us contains the substance of a lecture contrasting Dante and Swedenborg which Mr. Beilby delivered before the Dante Society in London. In the earlier half of the lecture the author comments upon certain resemblances in the thoughts of the poet and the philosopher, by way of introduction to the great contrast that is evident when their other-world teachings are compared. The underlying ideas in Dante's presentation of the other world are just the traditional ones of his age and church; but Swedenborg's are new and wholly different. The pamphlet is an excellent one to present to any student of Dante or of great literature in general, by way of introduction to the Swedish revelator.

B. A. W.

"SALVATION: HELL: THE SECOND COMING."†

THIS little book consists of three lectures that were published in the *Helper* last year with the separate titles: How Are We Saved, and from What; Hell,—What, Why, Where; The Lord's Second Coming,—When and How? Mr. Harvey's clear and forceful way of putting things makes this an especially useful work to use for introductory purposes in some cases.

B. A. W.

* *Two Other-World Explorers: Dante and Swedenborg.* By ARTHUR E. BEILBY. London: New-Church Press. 1915. 45 pp., 12mo. Paper, 15 cents.

† *Salvation—Hell—The Second Coming:* Three Great Questions and What the New Christian Church has to say about them. By REV. CHARLES W. HARVEY. Philadelphia: American New-Church Tract and Publication Society. 71 pp., 16mo. Paper, 15 cents.

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THESE two essays were formerly delivered at the New-Church Club of Boston, where they were received with very great favor. They were subsequently printed in *The New-Church Review* (July, 1912, and April, 1913); and are now re-printed in book form to serve a further use. ¶ The first deals with those things concerning the life of Christ "which were written in the law of Moses, and in the prophets, and in the psalms," concerning Him (Luke xxiv, 44). The second is based upon Swedenborg's statement: "It is certain that a new church, which is the New Jerusalem, will exist, because it is foretold in the Apocalypse" (Apocalypse Revealed, n. 547). ¶ The volume contains 93 pages, neatly bound either in cloth or in art paper, with title-label of Japan vellum paper.

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